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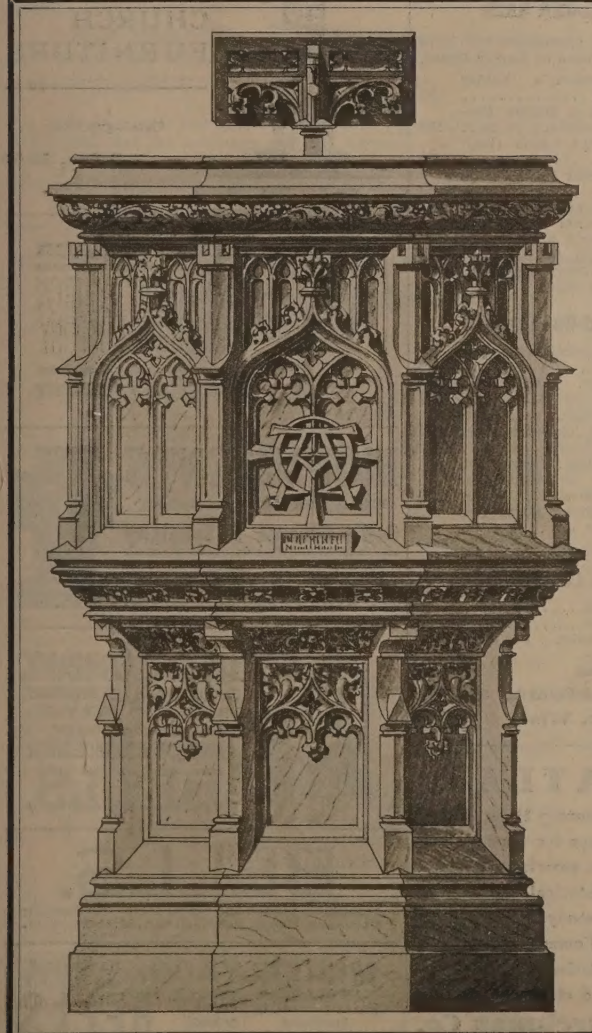

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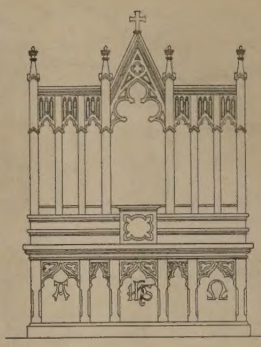

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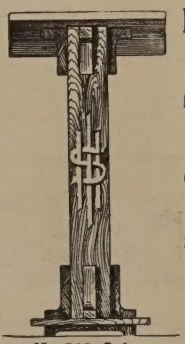

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AVE MARIA.

FOR THE ANNUNCIATION, B. V. M. (MARCH 25TH).

THE picture of the lowly maiden of Nazareth, kneeling, as the pencils of the Christian artists have so tenderly depicted it, amongst her lilies, with the sweet wonder upon her face as she listens to the angelic salutation that proclaims her forever blessed among women, has captivated the imagination of mankind and awakened faith often when more solid reasons do not appeal. The fairest lines, the most exquisite colors, have gone to the pictorial representation of the gracious scene; some of the sweetest strains of poetry have been sung with the Annunciation as the theme, from the rythmic gladness of the Gospel of the Nativity in St. Luke to the rich medieval Latin of the *Ave Stella Maris,* from the restrained devotion of the German *Leisenteit* to the sweet syllables of Keble or the purest metres of the Pre-Raphaelite Rossetti.

We shall certainly keep within the genius of Christianity if we confine our thought of the Blessed Virgin to the limits of the Scriptural tradition. Poetry and imagination are apt to carry us too far, though hardly farther than the romantic dreams of certain speculative theologians have carried them. Mary appears in Holy writ as the pure and lovely virgin, meekly obedient to the heavenly vision; then as the loving Mother with the divine Child in her arms; a few other glimpses there are of her watchful mother-love—on the journey back to Nazareth from keeping the Passover in the Holy City; at Cana of Galilee at the wedding-feast, when Jesus sanctified innocent social festivities by His presence; once when she called for Him from the midst of the crowd that pressed upon Him and He, freeing faith forever from the necessity of attaching too much importance to His Mother in the economy of salvation, bade men behold His mother and brethren in those who were united with Him in will and love. And finally we see her at the foot of the cross, "the sword piercing her own heart also," faithful to the last, tenderly commended to the care of the beloved John. And then we see her no more. The veil descends: criticism supposes her to have dwelt amongst the group of early Christians, to have furnished St. Luke with the details of his account of the Nativity; the ancient Church celebrated her "falling asleep" at some unknown time and place; Roman Catholic speculation imagines her assumption into heaven; but as a matter of fact every subsequent tradition is worthless. There is not a line in Scripture, not a hint from an inspired source, of any further rôle that Mary plays in the counsels of the Eternal. And this is profoundly significant, it would seem, that God is content that she should have but the reverence of men, deep, affectionate it may be; but expressed strictly in the terms of the angelic salutation at the Annunciation. Even the *Ora pro nobis,* which so many add to the *Ave Maria,* can be but the essay of piety to connect itself with the worship of heaven, and though not inconsistent with the development of the doctrine of the Communion of Saints, is without the warrant of Holy Writ.

"This is that blessed Mary, pre-elect
God's virgin. Gone is a great while, and she
Dwelt young in Nazareth of Galilee.
Unto God's will she brought devout respect,
Profound simplicity of intellect,
And supreme patience. From her mother's knee
Faithful and hopeful; wise in charity;
Strong in grave peace; in pity circumspect.

So held she through her girlhood; as it were
An angel-watered lily, that near God
Grows and is quiet. Till, one dawn at home
She woke in her white bed, and had no fear
At all—yet wept till sunshine, and felt awed:
Because the fulness of her time is come."

L. G.

WHAT WILL TAKE THE PLACE OF WAR?

WE were writing, some weeks ago, in regard to the final termination of great wars. Some, not strangely, may have questioned the practicability of putting an end to war. Obviously this cannot be done all at once. President Taft's suggestion of a general arbitration treaty with Great Britain, and Sir Edward Grey's cordial approval of the suggestion, are most hopeful beginnings. Gradually the nations will seek to conclude treaties that will ensure permanent peace among them. Even the concentration of the American army on the Mexican frontier may, in fact, be a move in the interest of peace, and the most superficial view that can be taken is that which condemns the President for his action without the smallest knowledge of its purpose.

It might justly be said that there is a fallacy in seeming to make war and injustice commensurate terms; that war is not the only evil that afflicts mankind; that war might conceivably cease and the millenium still be very far away. All this is true. Although war is the most dreadful and the most wasteful form of injustice; only one of the many ways in which—

> "Man's inhumanity to man
> Makes countless thousands mourn,"

surely the song of the angels at the birth of the Prince of Peace meant that it is God's will that every form of injustice and oppression should cease.

It does not require much penetration for a calm observer to see that the ravings of the anarchist (who would destroy society) and the criticisms of the socialist (who would reconstruct it from the bottom up) are, in part, based on solid grounds. We must admit many of their premises even though we reject their conclusions.

It is only truthful to admit that the very economic conditions that have so rapidly advanced the material progress of the world, by concentrating power into the hands of the few who think and plan and act for the many, have at the same time enriched the few at the expense of the many. Those who control capital have been and still are getting an unfair share in the wealth that is being piled up so largely through the labors of the millions.

We need not stop to argue with the anarchist, who is a self-convicted outlaw. But the socialist is a good citizen, and multitudes sympathize most sincerely with him, being fellow sufferers with him under present unjust conditions. We admit his premises while we cannot accept his conclusions. In reading socialistic literature we cannot avoid the feeling that the writers think that there is a deliberate purpose (amounting to a conspiracy) on the part of the rich to keep the poor in subjection; that the conditions that permit one man to accumulate wealth while another remains poor are radically wrong. Our blessed Lord is looked upon by all socialists—at least by all who profess any allegiance to Christianity—as being the inspiration and ideal of socialism; yet we look in vain in all His discourses for any denunciation of private wealth as such, or for any laudation of poverty as such.

We do only justice to the capitalist in saying that he has had no deliberate purpose to enslave the working man. He has only thought of his own interests and left others to look out for themselves. And when, as often happens, the laboring man becomes himself a capitalist, he takes advantage of the same conditions to aggrandize himself at the expense of the very class from which he has risen. The old, hard, materialistic policy of society, that every man must look out for himself, has been accepted by all. When the capitalist really comes to learn better he begins to act better. We may be certain that the same conviction that has educated Mr. Carnegie and his twenty-seven confréres to a determination that war shall cease is also beginning to educate them into the conviction that other forms of misery and injustice ought to cease.

Many of us think that Mr. Carnegie and more than one of his twenty-seven have been enabled to pile up their millions by taking advantage of unjust and unfair economic conditions. Many of the wealthiest in our own and other lands have been and are just as literally the oppressors of the poor as were the robber barons and free-booters of the Dark Ages. It may be indeed that some of them are beginning to appreciate this, and have become educated into a position where they wish to reverse the very conditions that have made them what they are. Pray God it may be so. Pray that it may be true that those who have, perhaps unwittingly, helped make life hard for the poor, may be getting into the attitude that will lead them to make the conditions of living easier to the laboring millions of God's plain people. Of this we may be certain: with this first, greatest, and most horrible iniquity swept away, so much of life and hopefulness will be infused into mankind that the world will find itself far on the way to grapple practically and hopefully with those other iniquitous conditions that are to-day keeping the Saviour and King of men from really reigning on this earth.

THERE IS ONE inevitable objection that those of us who believe that war must and shall cease have to meet and answer, both for ourselves and others. It is this: If war should cease, and the whole military idea that has so long dominated mankind decay, would we not lose all those ennobling ideals that have grown out of war, as fair flowers from a pestilential swamp? Loyalty, discipline, obedience, heroism, self-sacrifice, joyful surrender of life itself for a high ideal—all these are things that have ennobled the race; and along with them all the chivalric ideals of truthfulness, honor, courtesy, succor for the weak. Nay, we might go so far as to say that the whole ideal of the Christian life is based upon the sense of soldierly renunciation, soldierly discipline, soldierly loyalty to a banner and a King.

Those who bring up such arguments do not contend that war with all its horrors should continue, in order that we may still have such ennobling ideals. But they do ask, Will we not be poorer in character and ideals when war has been done away with? What will give to the race that toughness of fibre, that sense of solidarity, that willingness to obey and to suffer, to dare and to die, that the war spirit has always given? Will not life be on a lower, weaker, flabbier plane, with no flag to follow and no country to die for? Will not the future race be a lot of soft, shop-keeping sort of men, entitled to be called "weaklings" and "mollycoddles," as Colonel Roosevelt might put it?

Of course it is impossible to give a satisfactory answer to an objection based on ignorance. So completely has the war ideal dominated our race until now, that it is impossible to say just what ideals we will have when wars shall cease. But we know this, that we shall be the same human beings then as now, with an opportunity for self-development that war and all that goes with it now keeps most men from having. Besides, may there not be a fallacy in the way the question is put? To say that many ennobling qualities grow out of war is not the same as saying that war grows out of those ennobling qualities. As we read the history of the world we find that war is, for the most part, the outgrowth of unjust aggression on the part of kings and rulers, that the people themselves often have very little to do with a war, except the fighting, the dying, and paying the bills. Many of the most glorious wars, as the world counts glory, have been nothing less than cold-blooded robbery and murder.

That such noble qualities are the partial result of war and the war-like spirit, is only the illustration on a large scale of what we see so often in private life; how God overrules the very sins and miseries of men's lives so that good grows out of them. If these qualities are, as we believe them to be, a real part of the enrichment of our nature, necessary to the true and beautiful development of that nature, may we not believe that some equivalent for them will be found when the war ideal has been eliminated? Will not men find what Professor James calls "the Moral Equivalent of War"?*

WE MUST all agree that the soldierly ideal is essential to any high development of moral character. But is the soldierly ideal confined to bloody war? Is there not, on the contrary, an ideal of war implanted in the race of which bloody war is but the coarse and childish travesty—the ideal of the unceasing conflict between right and wrong? Are not all Christians enlisted in a warfare, and vowed "manfully to fight under Christ's banner, against sin, the world, and the devil; and to continue Christ's faithful soldiers and servants unto their life's end"? Is not the very spirit that is working now to bring about the cessation of bloody war an altruistic warlike spirit, in which the ideal is to benefit the race, and especially those who suffer most from war?

Does not the spirit that leads men to devote themselves thus to eliminate the evils of their fellow-men partake somewhat of that "holy spirit of discipline," which is the basis of all true religion? No man can truly sacrifice himself to benefit his fellows without in the very act tending to develop what is

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* *"International Conciliation."* No. 27.

true and strong in himself. We need not fear that the true soldierly qualities will die out when wars have ceased. There will be battles enough to fight, both for ourselves and for others, before the kingdoms of this world have become "the Kingdom of our Lord and of His Christ." Have we not often seen some simple person, a child it may be, bracing himself to some duty for conscience sake, so that the observer involuntarily exclaims, "There is a little soldier"?

Take the example of the most conspicuous private citizen in our country to-day. The only title he wears is the courtesy title "Colonel," yet Mr. Roosevelt's military service is the least conspicuous incident in his whole career. He has essentially the spirit of a fighter, and he has devoted his whole adult life to fighting for what he conceives to be the right. His minor part in the Spanish war was a mere episode in his life. No one will say that, if that war had never occurred, the irrepressible spirit of our ex-President would have found no opportunity to develop the military character. And, like all true warriors, he loves peace. The one incident in his whole career that all men unite in pronouncing truly illustrious is his bringing about the end of a bloody war, by the Treaty of Portsmouth. Whatever be said of Mr. Roosevelt's personal qualities, every one must respect the sincerity and disinterestedness of a great personality. And he is only the type of a class. This consuming zeal for the public weal is conspicuous also in such a man as Gifford Pinchot. Like Mr. Roosevelt he was a young man of wealth and social position, who might have devoted himself to scholarly leisure. But he determined to be of some aggressive use in the world; and is fighting an heroic battle for the people against monopolists, a battle that can have only one issue. Another man animated by the same spirit is the Boston lawyer, Louis D. Brandeis, who, by volunteering without compensation to represent the public interest in civic, national, and commercial questions, has earned for himself the title of "Attorney for the People."

There are many others, less conspicuous it may be, who are working with similar motives, showing the same aggressive, disinterested, soldier-like qualities; fighting (as the true soldier always does) the battle of the right, untinged by commercialism or sordid ambition. The example of such men is an inspiration to young men entering upon life, that they may be induced to dedicate themselves not merely to making a living but to living; in a spirit of true soldierliness, that seeks its practical outcome not in death and destruction, but in constructive helpfulness. Surely there are enough wrong things that need righting, enough things going awry that it seemed nobody's business to straighten, waiting for some one to come along and say, "I will make it my business." The soldierly spirit need never die out for lack of material to work on.

And such a spirit will work from the men down into the youth at school, setting before him lofty motives of helpfulness, and driving out the pitiful jealousies and self-assertions of the high school "frat." The reëducation of the military spirit, turning what is best in it into self-reliant helpfulness, is spreading through the recent organization of the "Boy Scouts." Based upon principles of self-control, obedience, honor, and helpfulness, the reward being duty done for duty's sake—emulation and gain being ignored—a generation of youth will be trained up whose ruling motives will be self-improvement and helpfulness to others, instead of that selfishness, disrespect, and horse play that so largely characterize the youth of to-day. While it is quite possible that the "Scouts" themselves may have only a limited and temporary vogue, the spirit that animates them will be permanent, being based upon the noblest and most unselfish qualities of our nature. That spirit may help to animate and educate many a boy who may never wear a uniform. For youth and man alike, this one thought (the true soldier thought) must be borne in upon the soul, that in the long run the best is bound to win; for the Best, even God Himself came into the world to help us win.

THE responsibility of a teaching organization for the quality of the teaching given under its auspices would seem to be beyond question. In the splendid movement of recent years to provide really instructed teachers for our Sunday schools, it is, of all things, important that the teaching should be that which the Church officially propounds. Lay instructors of teachers will sometimes, no doubt, fall into doctrinal error, with the best of intentions; but if such instructors are persons fit to occupy their position, they will be not only willing but glad to have correction made. And the whole value of the teacher-training movement depends upon the certainty that the proper authorities will see to it that only reliable instruction is given.

We mention this because we find the following paragraph in the "Rector's Weekly Message" to the parishioners of the Church of the Advent, Boston:

"One of the essential doctrines of the Christian Religion is that which declares our Lord to have been 'born of the Virgin Mary.' Denial of this, or doubt of it, leads always to denial of His Eternal existence as the Word Which was in the beginning with God, and Which is God, denial, *i.e.*, of His Godhead. Yet such denial has not been unknown heretofore in Massachusetts among Churchmen, alas! And it found apologists. I speak of this now because of a recent occurrence in connection with the diocesan Board of Education. An intelligent person present affirms that a member of that body, in a lecture delivered officially to Sunday school teachers, mentioned the Virgin Birth as one of those uncertain matters about which the Church had not finally spoken. I sought for official information as to this alleged heretical utterance, knowing how often speakers are misquoted and misrepresented; I asked whether the lecturer used such language, or, if memory failed, what language she would use in setting forth her own belief and teaching on that point. But all such information was refused; and I was told the speaker was misunderstood! It seems clear to me that until we have some guarantee against false teaching given officially in the name of the Board of Education, it is our duty to withhold support from it as not truly representing the Church. Therefore, so far as I may, I decline further connection with the Sunday School Union; and I advise against voluntary subscriptions toward the $334.06 which this parish is asked to give for its support in 1910-11."

We cannot think that a refusal to give information on such a subject can intentionally be the policy of an educational board. Of course if it were, the obvious inference would be that efficiency had not been secured in the choice of its members. Think of a secular board that should refuse information as to whether one of its appointed normal school instructors had taught that Boston was chiefly noted for its Mayor!

SEVERAL Bishops have, at times, made protest against the growing tendency to use the Three Hours' service on Good Friday to the exclusion of the daily offices appointed for the day. The protest is well deserved. It is, of course, true that where Morning and Evening Prayer are not said "daily," according to the plain intent of the Prayer Book, the omission of either of them on one day more or less during the year is not a serious matter, viewed dryly from the legal point of view. But the matter is more important than that of technical obligation. Even where there is but one priest in a parish, it cannot be unduly burdensome that there should be a chain of services extending throughout the day, with reasonable intermissions. Morning Prayer, Litany, Ante-Communion, the office of the Three Hours, and Evening Prayer, are by no means an unreasonable measure of the day's devotions, nor hardly more than the minimum of what each priest would naturally choose for his own observance of the day, quite apart from the question of whether any of his flock would keep the day throughout with him. The devout, not being "let and hindered" by duties that prevent, will, as a matter of course, wish to spend the entire day in devotion, interspersed with such intervals of rest as poor human nature requires. It may at least be assumed that the clergy will be among the "devout" of the parish. One would suppose, therefore, that no normal priest would be content with a lesser measure for the observance of the day than this. The Three Hours' devotion is tenable only as constituting important links in the chain of observance of an entire day, which includes the appointed offices as well; but if the chain must be broken, it should be by the omission of the unofficial rather than of the official offices. Incidentally, it should be pointed out that our Lord hung on the cross for six hours, and not only for the three that are commonly taken for the special devotion, being those hours in which darkness veiled the scene.

Where a priest must be single-handed in the services we should think it far better that he should not attempt original addresses for the services of the Three Hours. An original sermon may perhaps be given in connection with the service of Ante-Communion; but the priest makes the day unnecessarily burdensome for himself, and probably detracts materially from its devotional value for his congregation, when he insists upon the delivery of his own addresses on the words from the Cross, in addition to taking the other services of the day. And with no reflection upon our parish clergy generally, we feel that few

can improve upon the masterpieces of the great preachers of the Church upon these solemn themes. Why, then, not use them?

THERE passed away in Paris, on January 27th last, an interesting figure in the field of Christian journalism, M. Henri des Houx, sometime editor in chief of *Figaro* and of *Le Matin*. He had filled a professor's chair after taking his degree; but newspaper work profoundly attracted him, and he threw himself, in 1876, whole-heartedly, into his true vocation. As editor of the *Journal de Rome*, he became an intimate friend of Leo XIII., and published a remarkable personal study of him, entitled *Joachim Pecci*. Sentenced to imprisonment in Rome for having written in favor of the Pope's temporal power, he returned to France, where he identified himself with the most active forces of the French Church. But when the mad policy of Merry del Val forbade French laymen to organize *associations cultuelles*, such as the law directed (after the separation of Church and State), in whatever perfect accord such associations might be with the French Bishops, Chevalier des Houx saw what injuries Vatican politics were willing to heap upon Christianity in France, and, breaking wholly with Vaticanism, published a brave book, *Guerre au Papisme*. The independent associations which he strove to set up failed for lack of support from French clergy; whereupon he identified himself with the Old Catholic Church in Paris, of which M. Volet is rector, and died in its communion. With a hundred such, the Church of France might see restored the glory of Bossuet's days; but now, *Ichabod!* is its meet inscription.

YES, and the death of M. Fogazzaro, the Italian thinker, novelist, and lay theologian, suggests the same condition with respect to the Church of Italy. *Il Santo* may grace the *Index;* but its author's life cannot be unlived by virtue of any Vatican decree, nor can the world be turned backward by any papal discipline. Fogazzaro died in the communion of the Church that had tried ineffectually to rob him of his influence, and his influence will live after him. With such men—the flower of the Latin communion—repudiated by the authority that should have been their greatest supporters, with the masses falling away from public worship and from religion generally, with political defeat to the Church's "machine" in Italy, in France, in Portugal, and in Spain, does it not seem as though the Vatican was facing the beginning of the end?

WE learn from the *Guardian* that our business-like friends of the Latin Rite in England are reviving the traffic of Tetzel on much the same lines. "The Pardon Crucifix of the Pious Union" is "a new and richly indulgenced devotion for the reconciliation of friends, relatives," etc. Members of the Union may gain a magnificent variety of Indulgences by joining the Union and "fulfilling its very easy conditions." Merely to wear the crucifix secures a daily Indulgence of three hundred days; a further hundred days may be obtained every time it is devoutly kissed; the saying of a brief invocation gains each time an Indulgence of seven years and seven quarantines. There are also two Plenary Indulgences. Here's richness! This outdoes even the Brooklyn Purgatorial Society, lately mentioned in these columns. But be it remarked that only one particular English firm's model crucifix must be bought: "Neither the French nor the American models benefit the foreign missions." What besides commercial advantage is there in this fantastic arithmetic? Who is benefited, and how, by "seven years and seven quarantines" superadded to "two plenary Indulgences"? And what love for the Cross of Christ have they who must be bribed to wear it, or to kiss it? The Buddhist twirling his prayer-wheel to "acquire merit" is as devout a figure.

ANSWERS TO CORRESPONDENTS.

W. D. W.—We regret that we find no information of the dates of baptism and confirmation of members of the British Royal family.

TRUE FORGIVENESS involves two things: a perfect knowledge of the offence, and a perfect restoration of love. In this sense we believe in the forgiveness of sins—"that which is impossible with men is possible with God." God knows, as men cannot know, the nature of sin, and still He offers Himself to us What that knowledge is, what that love is, is shadowed out for us in the fact that He sent His only Son to be the Saviour of the world. He sent His Son to die that we might live.—*Bishop Westcott.*

BLUE MONDAY MUSINGS.

I WAS turning over a battered scrap-book of my school-days last night, full of varied cuttings; verses of my own composition, modestly initialed in the *Albany Journal* and similar hospitable sheets, newspaper letters from Adirondacks, and Green mountains, and Canada, and Chautauqua, and other places of resort, the payment for which bought many books for a sixteen-year-old boy's growing library, editorials that appealed to me from the *Church Times* and THE LIVING CHURCH—all sorts of flotsam, much of it interesting to nobody except that same literary-minded lad somewhat changed by the years.

"Sing me a song of a lad that is gone;
Say, could that lad be I?"

ON ONE PAGE I found this rollicking jingle, from THE LIVING CHURCH of 1886, anonymous, but attributed at a venture to Rev. Dr. John Henry Hopkins. That was twenty-five years ago; but its sentiments justify its republication, more specially as I doubt whether any one else has preserved it:

"THE P. E. C. IN THE U. S. A.

"'Tis decreed in our Convention,
Not without a great contention
In speeches dull or witty, bright or tame,
Without any circumvention,
As a P. E. firm intention,
That the Church must still remain P. E. in name.

"The historical confusion,
Misconception, and illusion,
Which the P. E. causes to the world around,
Are as naught to the profusion
Of the ills that in a fusion
Of the 'Catholic' with the 'P. E.' would be found.

"Straight to Greeks we'll next be looking,
Or our names for Rome be booking,
And all things ecclesiastical mixed up;
While the carping sects on-looking
Will then say: 'What means this crooking
And this bowing? 'Tis old Babylon fixed up.'

"As result of this debating,
We're P. E., 'tis sad relating,
And as the P. E. Church still known to fame;
But the patient scribe, collating
All the facts, is found narrating,
'Why the "P. E." is all "Catholic" save in name.'

"We *are* Catholic: we affirm it
In the Creed; elsewhere we squirm it.
It would never do to say so out aloud,
For the R. C. won't confirm it,
And fell tortures couldn't worm it
From the R. E. or the M. E. in a crowd.

"So in all our woes unnumbered,
We P. E.'s (our true name plundered)
Sit in silence and in sorrow suck our thumb
By-and-bye it will be wondered
Why, with name and faith so sundered,
To all intent and purpose we were dumb.

"Ah, P. E. so long defended,
Rotten reed, whence we've depended,
What a pæan of rejoicing we shall sound
When your day of grace is ended—
Life to thee too long extended—
And you're safely in your limbo underground."

SIDE BY SIDE with that, I find a fugitive poem from some Irish university magazine, which has the true flavor of the Celtic Renascence. It is anonymous; but no man who has a drop of Irish blood can hear it unmoved:

"THE BANSHEE.

"Green, in the wizard arms
Of the foam-bearded Atlantic,
An isle of old enchantment,
A melancholy isle,
Enchanted and dreaming lies.
And there, by the Shannon's flowing,
In the moonlight, spectre-thin,
The spectre, Erin, sits.

"An aged desolation,
She sits by old Shannon's flowing,
A mother of many children,
Children exiled and dead;
In her home, with bent head, homeless,
Clasping her knees, she sits,
Keening, keening,
And at her knees the fairy grass

Trembles on dun and barrow;
Around the foot of her ancient crosses
The rye-grass shakes and the foxglove swims;
In haunted glens the meadow-sweet
Flings to the night-wind
Her mystic, mournful perfume;
The sad spearwind by holy wells
Breathes melancholy balm.

"Sometimes she lifts her head,
With blue eyes tearless,
And gazes athwart the reek of night
Upon things long past,
Upon things to come.
And sometimes, when the morn
Brings tempest upon the deep,
And arouses Atlantic thunder from his caverns in the west,
The wolf-hound at her feet
Springs up with a mighty bay,
And chords of mystery sound from the wild harp at her side,
Strung from the hearts of poets;
And she flies on the wings of the tempest
Around her shuddering isle,
With gray hair streaming,
A meteor of evil omen,
The spectre of hope forlorn,
Keening, keening.

"She keens, and the strings of her wild harp shiver on the gusts of night;
O'er the four waters she keens, over Meyle she keens,
O'er the sea of Miledth, and the Strait of Strongbow,
And the Ocean of Columbus.
And the Fianna hear, and the ghosts of her cloudy, hovering heroes,
And the swan, Fianoula, wails o'er the waters of Inisfail,
Chanting her songs of destiny,
The rune of the weaving Fates;
And the nations hear, in the void and quaking time of night
(Sad unto dawning), dirges, solemn dirges,
And snatches of bardic song;
And they dream of the weird of kings,
And tyrannies moulting, sick,
In the dreadful wind of change.

"Wail no more, Lonely One! Mother of Exiles, wail no more!
Banshee of the world, no more!
Thy sorrows are the world's; thou art no more alone;
Thy wrongs, the world's!"

A SPLENDID VISION of a nation's tragedy—soon, please God, to be terminated. But here is a lilt from an Irish pen, in another vein, which I can not forbear copying, this St. Patrick's week, with thanks to my friend who wrote it, Denis Aloysius McCarthy:

"ST. PATRICK'S DAY MEMORIES.

"Here in the strangers' city
The winds blow bitter and keen,
But over the sea in Ireland now
I know that the fields are green;
I know that the fields are green, and the snow
From the hills has melted away,
And the blackbird sings, and the shamrock springs
On dear St. Patrick's day!

"I know that the bells are ringing
From many a belfry quaint,
In many a chapel the sagairt tells
The glory of Ireland's saint;
From many a cabin lowly and poor,
From many a mansion gay,
The strains arise to the list'ning skies
Of sweet 'St. Patrick's Day.'

"I know that the boys are gathered
Outside on the village green,
Where many a feat of stalwart strength
Enlivens the sunlit scene.
And who would be blaming an Irish youth
For letting his glances stray
To the cailins dressed in their Sunday best
On dear St. Patrick's day!

"Here in the strangers' city
Are fortune and fame galore;
The poor man's son may win if he will
A measure of golden store;
But ever when springtime comes again
I wish I were far away
Where the Suir flows and the shamrock grows,
On dear St. Patrick's day!"

I WONDER why Grace Memorial Episcopal Church of Portland allows its "Euphonium Club" to choose Friday nights for its weekly dancing-party! PRESBYTER IGNOTUS.

THE HOUSE OF LORDS DISCUSSES TRIDENTINE DECREE

Why was "Ne Temere" Promulgated in England and not in Germany?

KING GEORGE RECEIVES DEPUTATIONS FROM THE CONVOCATIONS

Catholic Advance Signalized by Canonical Changes in Scotland

OTHER RECENT NEWS OF THE BRITISH ISLES

The Living Church News Bureau
London, Mar. 7, 1911

THE McCann marriage case, which for some months past has been causing a good deal of public attention and comment in the United Kingdom and so much excitement in Belfast, where it originated, and throughout the North of Ireland, gave rise to a lengthy and animated debate on mixed marriages in the House of Lords last Tuesday. The facts disclosed by this case would appear to be that Mr. McCann, an Irish Roman Catholic, had married an Irish Presbyterian girl in a Presbyterian chapel, and they had children as fruit of the marriage; but under the recent promulgation by the Vatican authorities of the *Ne Temere* decree of the Council of Trent in the British Isles, Mr. McCann has deserted his wife and taken with him the children, the whereabouts of her husband and children being at present unknown to Mrs. McCann.

In the House of Lords the discussion in connection with the McCann case arose at the instance of Lord Donoughmore, the terms of whose motion were as follows:

> "To call attention to the interference with the stability of the marriage tie caused by the conflict between the law of the United Kingdom and the ordinances recently brought into force by the authorities of the Roman Catholic Church, and to the steps which have been taken to enforce the latter; and to move for papers."

LORD DONOUGHMORE said that, apart from this particular case (he referred to others less known), the whole question required the attention of the Government. Surely the time had come when the Government might approach the high authorities of the Church of Rome in order to put an end to a state of things which amounted to a scandal. The EARL OF LIVERPOOL pointed out that this decree of the Council of Trent had only been promulgated here since 1907, and that the Registrar General for England then intimated to Archbishop Bourne that the declaration, in his opinion, might lead to certain difficulties, and the Archbishop had publicly stated that no law made by the Church of Rome could interfere with the civil law of the land. VISCOUNT LLANDAFF disclaimed any deep set design on the part of the Vatican to set Roman canon law against the civil law of any country.

LORD HALIFAX'S speech was especially notable, and was more marked by exclamations of approval than that of any other in the course of the debate. The noble viscount said that Lord Donoughmore had not completely exhausted the question, because the real difficulty was why the decree of the Council of Trent should be promulgated now in England and Ireland. (Hear, hear.) That decree was simply legislation to prevent abuses arising from clandestine marriages. It appeared to him that the promulgation of the decree at the present time really led back again to the very mischiefs that it was intended to avoid. (Hear, hear.) Where the decree had been promulgated, it was quite possible for a man to go through a form of marriage with a girl which she believed to be perfectly valid, which might be legal, but which the man must know at the time was not binding on his conscience. That was the result of the promulgation of the decree in a country like England, where members of the Church of Rome were in a minority; and the question he would like to ask was, why, if the decree had not been promulgated in Germany, it should be promulgated in England? (Hear, hear.) He urged that his Majesty's Government should take the whole question of the civil marriage law into consideration, and consider the advisability of making "civil marriage" compulsory upon all. The DUKE OF NORFOLK (the leading lay member of the Church of Rome in England) thought that the most proper course to adopt in respect of the *Ne Temere* decree was to offer representations tending to show the objections which were held to the promulgation of the decree and to press for a fuller consideration of views and objections, which should be brought temperately before the authorities in Rome. The EARL OF CREWE, in concluding the debate, declared that if a criminal offence could be proved against McCann he would be brought to book. (The DUKE OF NORFOLK: Hear, hear.) The motion was withdrawn.

King Replies to Convocation Addresses

At Buckingham Palace at noon on Thursday last the King received addresses from Convocation of the Provinces of Canterbury and York. In the course of his reply to the address presented by the Archbishop of Canterbury as head of the

deputation from the Convocation of Canterbury, his Majesty said:

"I am profoundly sensible of the solemn significance and character of the ceremony which, in God's providence, is to mark the coming summer and will confirm and consecrate my accession to the throne. Your prayer that my life may, by the Grace of God, be devoted to the service of my people is fervently repeated in my heart. You may count upon my assistance in the labors of the Church to purify and ennoble the public and private life of the nation, and to seek the consolations of Christian truth in their simplicity and perfection. I know that the Church is turning her mind with a vivifying energy to the problems of poverty and destitution to which you refer, and that her hands are extended in Christian comradeship to all good men of every creed or party who are striving to raise the standards of health and morals and to make our country a home for all its people."

To the address presented by the Archbishop of York as head of the deputation from York Convocation, his Majesty said in part:

"It will always be my endeavor, with God's help, to maintain and consolidate the foundations of public and private virtue which you labor to preserve, and on which the welfare of my people rests. The knowledge that the prayers of the Church are offered unceasingly on my behalf strengthens and increases my trust that the Almighty will bestow His blessings in fullest measure at the solemn hour of my coronation, and throughout whatever length of years He may be pleased to grant me. I am deeply grateful for your good wishes and for the assurance of your unswerving devotion to the throne."

Bible and Prayer Book for Coronation

The Archbishop of Canterbury has announced that he will accept from the universities of Oxford and Cambridge the Bible to be used at the coronation of King George. It will ultimately be officially preserved at Lambeth Palace, together with that which was used at the coronation of King Edward VII. This will be done by his Majesty's command. The Coronation Bible will be, of course, the authentic Bible and the only one known to the English Catholic Church, and therefore containing the Apocrypha. It may be well to recall in this connection that the late Archbishop of Canterbury, Dr. Temple, refused to accept from the British and Foreign Bible Society their Protestant Bible, which does not contain the Apocrypha, as the Bible to be used at the coronation of King Edward.

The Dean and Chapter of Westminster have accepted from the universities of Oxford and Cambridge a joint gift of two specially bound copies of the Altar Service Book for use in the Abbey at the coronation service. The King has given to the university of Oxford permission to dedicate to his Majesty a special Prayer Book for his coronation. The volume will be printed in red and black from new type, specially designed initials being introduced. Oxford India paper will be employed.

Catholic Advance in Scotland

The Scottish correspondence in the *Church Times* last week contains some interesting and important items of intelligence pertaining to the proceedings of the Synod of Edinburgh at the recent session. The principal of the theological college of the diocese carried, by a large majority, a motion that a clause be added to Canon 16, "providing for the possibility of clergy of other branches of the Catholic Church, for instance, of the Eastern Church, being admitted to minister in [the Scottish] Church, subject to the permission of the Bishops." It was unanimously agreed to recommend that Canon 22 be so worded as to make it clear that the Church recognizes that the Holy Eucharist is the chief service of the Lord's Day. The same thing has been done in other words, the correspondence says, by the Synods of St. Andrews and Argyll, "and there is a very strong feeling throughout Scotland that this important point must be made clear in the canons." An attempt to suggest an alteration in Canon 27 so as to allow "marriage" with a deceased wife's sister was defeated by 40 votes to 9; and a motion to allow the use of the Marriage service in church over the so-called "innocent party" in a divorce suit—who ought rather to be called the "successful plaintiff"—was lost by 38 votes to 6.

"Day of Recollection" in London

Yesterday week (the Monday before Lent) there was the assembling of some 600 clergy of the diocese of London at St. Paul's, within the choir gates, for the annual Day of Recollection which the Bishop has for some years instituted. This year the Archbishop of York gave the series of addresses.

In an issue of the *Times* last week there was the following notice concerning the music during Lent at St. Paul's:

"The complete list of music to be heard during Lent is not yet issued, but it is interesting to know that English arrangements of three of Palestrina's most famous Masses will be sung in the Cathedral. These are "*Aeterna Christi Munera*" (four voices), "*Papae Marcelli*" (six voices), and "*Assumpta est Maria*" (six voices). It is possible that Byrde's Mass in D minor will also be heard. The beautiful "*Miserere*" by Allegri will be sung every Friday afternoon after Evensong. The usual performance of Bach's *St. Matthew Passion* will take place on Tuesday in Holy Week, April 11th."

Daily Eucharist at Lincoln Cathedral

The new Dean of Lincoln (the Very Rev. T. C. Fry, D.D.), has begun exceedingly well in his tenure of the Deanery, for he has restored the Holy Eucharist as a daily oblation in the minster. And in this connection the C. B. S. Intercession Paper for March contains the following item under Thanksgivings for the revival of Catholic doctrine and practice, especially as regards the Blessed Sacrament: "Daily Mass: In Lincoln Cathedral."

Hampstead Church Pleases King Manuel

King Manuel, when recently visiting the Hampstead Garden suburb, also inspected the church, now almost completed on the estate, and warmly congratulated the vicar-designate on the beauty of Mr. Lutyen's design. Indeed, it is said to be the opinion of many architects that St. Jude's-on-the-Hill, to be consecrated in May by the Bishop of London, is the finest example of Byzantine architecture among church buildings of modern times. Its accommodation is rather over 1,000.

J. G. HALL.

A LENTEN WORK.

HOW many at the early celebration this morning?

"Angels and archangels and all the company of heaven; and one poor sinner."

These words of the good old priest were brought forcibly to mind when alone during a week day celebration in one of the large churches of our great metropolis.

Compare the few who attend the early Sunday celebration with the full church at 11 o'clock, though often, then, but Morning Prayer and sermon.

Look at the mid-day services during Lent, when the people are baited by good speakers—crowded!

The question arises, Is the fault altogether with the laity? Are not our priests also somewhat to blame?

How often, in most of our churches, are we given an instruction upon the Blessed Sacrament? Incidentally it is now and then mentioned in a sermon, not often; but how rarely made the *subject* of the sermon! And yet, what availeth any preaching unless sealed with Christ's own words: "Except ye eat of the Flesh of the Son of Man and drink His Blood, ye have no life in you"?

Oh, ye good fathers in God, would it not be well to tell us often of *what* we are neglecting? Of the wondrous blessing and privilege we are losing? That it is *there,* in that great sacrament He Himself instituted, that we come nearest to Christ? That it is there, "with angels and archangels and all the company of heaven," we may best adore Him? That it is there we best praise Him and give Him thanks? That it is there we best make our intercessions and pour out our grief and need before Him? For is He not there to comfort, to forgive, to help, to strengthen by that wondrous gift, which the human mind cannot comprehend, the gift of His precious Body and Blood?

And we? We—where are we? *We come not!*

Oh, bring your most eloquent, burning words to impress, to convince us, as far as ye are able, of our tremendous responsibility and loss in neglecting so great a blessing.

And may we of the laity realize that there can be no better Lenten work for us than, at a little self-sacrifice, perhaps, to attend frequently the daily celebration of the Holy Eucharist.

M. R. G.

BISHOP PARTRIDGE ACCEPTS.

A CABLEGRAM received at the Church Missions House from Bishop Partridge, states that he has accepted his election as Bishop of Kansas City.

MERELY TO SEE that things are right or wrong, and not to feel a pleasure in their righteousness and a pain in their wrongness, does not indicate a finely moulded character.—*Phillips Brooks.*

FOR DEDICATION OF NEW YORK CATHEDRAL

Choir, Crossing, and Completed Chapels Will be Dedicated on April 19th

CHAPEL TO BE ERECTED IN MEMORY OF DR. HUNTINGTON

Excellent Attendance at Lenten Services

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church,
416 Lafayette St.
New York, Mar. 21, 1911.

ARRANGEMENTS for the formal dedication of the choir, the two finished chapels, and other completed portions of the great Cathedral of St. John the Divine are made public. Invitations go this week to the Bishops of the Church in all dioceses, many prominent clergymen and ministers, the Governor of the state of New York, the Mayor of Greater New York, and other officials, presidents of colleges, heads of charitable institutions, and distinguished laymen.

The service will be held on Wednesday morning, April 19th. The seating capacity will be less than 2,000. Cards of admission must be presented at the doors before 10 o'clock; after that hour the general public will be admitted if there is room. The newly organized choir of forty-eight men and boys will sing. The sermon will be preached by Bishop Greer. The offering at the opening service will be devoted to the building of a memorial chapel to the late Rev. Dr. Huntington, the former chairman on the fabric of the Cathedral. It will cost about $150,000, of which about $100,000 has already been subscribed. It is confidently thought that the remainder will be given on the opening day.

Medals commemorating the opening of the Cathedral are to be struck off and sold in bronze for $1.50 and in silver for $5 each. Friends are urged to contribute over and above these prices. The Rev. Dr. George F. Nelson is at present in charge of the medals, but soon they will be placed on sale in public places.

Metropolitan Noonday Services

The attendance at the noon-hour services in old Trinity grows larger. Few of the business people in the vicinity of Broadway and Wall street do not know of these special services and the noted preachers secured to make the addresses. The first eight days of the services had an attendance of seven hundred more than that for the same period last year.

The noon services at Grace Church, Broadway and Tenth street, are well attended. At 12:30 the service begins by the singing of a hymn, led by boys of the choir. Then follows a short service and an address by one of the clergy of the parish. The addresses on Monday are given by Mr. Clash; on Tuesday by Mr. Talmadge; on Wednesday by Mr. Bottome; on Thursday by Mr. Eddy; on Friday by the rector, Dr. Slattery; on Saturday by Mr. Bailey.

When Maunder's "Olivet to Calvary" was sung in St. Paul's chapel at noon last Tuesday, the attendance was 1,168. It is said that this was not a record-breaking crowd, but it taxed the capacity of the historic church. The good accomplished through these performances of sacred music set to selections from Holy Scripture, and done in such an appropriate place, cannot but be far-reaching. Mr. Edmund Jaques arranges for these events, and is the musical director.

Father Figgis in New York

The Rev. Father Figgis of the Community of the Resurrection, Mirfield, England, author of *The Gospel and Human Needs*, and other well-known books, has arrived in this city. Fr. Figgis will preach at the noon-day services in Holy Week and conduct the Three Hours' service on Good Friday in old Trinity. While in this country he will give the Noble lectures at Harvard University, and will speak at Yale. During the week beginning April 3d he will lecture at Columbia University. He will also preach at Princeton. On Saturday afternoon and evening, April 8th, he will give special addresses to men in Trinity Chapel, Twenty-fifth street near Broadway. A light supper will be served to those men who wish to attend the afternoon and evening conferences. Father Figgis will also make a brief address at the early celebration of the Holy Communion on Sunday morning. The rector of Trinity parish and the vicar of Trinity Chapel give a cordial invitation to all men to attend the Trinity Chapel meetings on April 8th.

Conference with Presbyterians

On Thursday, March 14th, there was held at the offices of the Christian Unity Foundation, New York, a conference between a committee of the Foundation and the Rev. Dr. Alexander of the University Place Presbyterian Church, the Rev. Dr. Minton, minister of the First Presbyterian Church at Trenton, N. J., and the Rev. Dr. Erdman, professor at Princeton, who were present unofficially. The matter of Polity and Discipline were the chief things discussed, and opinions were expressed with the utmost frankness and good-will. As was the case with the Disciples of Christ, a permanent but unofficial sub-committee to represent the Presbyterians was arranged for.

Programme for Missionary Jubilee

By request, the following programme for the Woman's National Foreign Missionary Jubilee, to be held in this city next week, is appended:

March 27—2:30 P. M. Pageant of Missions. Metropolitan Opera House.*
March 28—Meetings at Fifth Avenue Presbyterian Church, cor 55th street.
10:30 A. M., Praise and Prayer Service.
2:30 P. M., Missionary Pioneers.
8:00 P. M., Authors' Meeting. Addresses by authors of the Study Text Books. At Carnegie Hall.†
March 29—Morning Drawing Room Meeting by invitation of Hostesses.
10:00 A. M., Workers' Conference. Fifth Avenue Presbyterian Church.
1:00 P. M., Luncheon and Addresses. Hotel Astor, Waldorf Astoria, and Plaza.
8 P. M., Special Services at Christ Church, Epiphany, and St. George's, for Busy Women.
March 30—
10:00 A. M., Church of Zion and St. Timothy. Celebration of the Holy Communion followed by "Rally" in the Parish House. Simultaneous Service in Brooklyn.
2:30 P. M., The Jubilee. Fifth Avenue Presbyterian Church.
8:00 P. M., Jubilee Climax. Mass Meeting at Carnegie Hall† and neighboring churches.

Death of Mrs. A. T. Worthington

Mrs. Amelia T. Worthington, widow of the Right Rev. Dr. George Worthington, died of pneumonia at her apartments in the Hotel Gotham, Manhattan, on Tuesday, March 14th, in the seventy-seventh year of her age. For the past fifteen years Mrs. Worthington had divided her time between New York City and her summer home at Pittsfield, Mass. The funeral was held in the Church of the Incarnation, Madison avenue, on Thursday morning.

Miscellaneous News Notes

A very successful Quiet Day was held for St. Luke's parish, Convent Avenue and West 141st street (the Rev. G. Ashton Oldham, rector), on March 15th. The meditations were given by the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary. The local assembly of the Daughters of the King had been invited to join with the parish, and representatives from several chapters were present.

An analysis of a confirmation class of 66 persons presented to the Bishop in this parish on the 12th inst. shows that it was composed of seven men, sixteen women, sixteen boys, and twenty-seven girls. Sixteen members of the class came from families without Church training. This is the third large class which the Rev. G. Ashton Oldham has presented during his three years' rectorship.

The Rev. Leigh C. Morgan, formerly of Baltimore, was taken to Bellevue Hospital on Sunday night, March 12th, suffering from cerebral hemorrhage. For several years Mr. Morgan has been a non-parochial clergyman, supporting himself by making translations and doing other literary work.

The Rev. Dr. Henry K. Denlinger has been transferred to the diocese of New York from the diocese of Newark, and becomes rector of the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, New York City. The Rev. George M. Geisel, now engaged in mission work in the diocese of New Jersey, has accepted an appointment as curate in this parish, effective May 1st.

* Admission by ticket only. Tickets all sold.
† Tickets free except boxes. Apply at Room 901, 156 Fifth Avenue.

MISSIONARY BULLETIN FOR MARCH.

New York, March 16, 1911.

IN our letter of last month we gave no comparisons, but as the contributions to March 1st have continued on so large a scale we believe it will be gratifying to enumerate a few.

Amount received 1911		$230,378.46
Amount received 1910		166,506.74
Increase		$ 63,871.72
Contributing parishes 1911		2,009
Contributing parishes 1910		1,720
Increase		289
Parishes completing Apportionment 1911		372
Parishes completing Apportionment 1910		333
Increase		39

The Apportionment is $727,000. For the first half of the year we have received $230,000. This leaves $497,000 to be secured in the last half of the year. We have received many early and large contributions which are included in the above $230,000 which helped the work enormously, but which also means that we must all work for the next six months to secure the balance.

Very truly yours,

George Gordon King, *Treasurer.*

LAST WEEK IN PHILADELPHIA

Several Visiting Bishops in the City

CHURCH OF THE MESSIAH TO BE CLOSED

The Living Church News Bureau
Philadelphia, Mar. 21, 1911

THE Bishop of Michigan has been a warmly welcomed visitor to Philadelphia during the week just past, preaching daily in St. Stephen's, at the noon services, and on Wednesday evening at the Church of the Holy Apostles. Bishop Perry of Rhode Island was also in the city on the Second Sunday in Lent, and in the evening confirmed a class of thirty at Calvary Church, Germantown, the parish in which his boyhood was spent, and of which his father, the Rev. J. DeWolf Perry, D.D., is *rector emeritus*. On the morning of the same Sunday he confirmed a class at St. Mary's, Wayne, Pa. The Bishop of Wyoming has arrived in the city, and for the next six weeks will assist the Bishop of the diocese in his visitations.

Downtown Church Abandoned

We note with regret the closing of another downtown church, the Messiah, at Broad and Federal streets, and the contemplated sale of the real estate. The parish, organized in 1870, owns a property of considerable value, but has been waning in strength for several years. About two years ago, on the resignation of the Rev. Frederick W. Smith from the rectorship, it was taken over by the Church of the Evangelists, and administered as a chapel of that parish. The recent resignation of the Rev. C. W. Robinson left the Evangelists without a rector, and since that time services have been maintained by the Rev. C. C. Parker, one of the non-parochial clergy of the diocese. Last Sunday the announcement was made that the church would be closed. The suggestion has been made that the parish be joined with the Church of the Ascension, at Broad and South streets, only a few squares distant, and this may eventually be done.

Dr. Mortimer's Bible Conferences

A series of conferences on the Bible, given at St. Mark's Church on Monday evenings in Lent, by the rector, the Rev. Alfred G. Mortimer, D.D., is attracting much attention. Dr. Mortimer has taken up the variations of the texts, manuscripts, versions, and fathers, and the present tendency of textual criticism; and in the second conference, the Hebrew Bible, its text, stages of formation in the canon, Targum, Talmud, Massoretes, and the Septuagint. In succeeding evenings he proposes to deal with the text of the New Testament, the Synoptic Problem, and the English Bibles from Caedmon down to the latest revision.

The Late Rev. Dr. J. S. Kedney

The death of the Rev. John Steinfort Kedney, D.D., at Salem, N. J., March 8th, leaves the Rev. Dr. Thomas C. Yarnall, *rector emeritus* of St. Mary's, West Philadelphia, it is believed, the senior presbyter of the American Church. Dr. Kedney was ordained deacon in 1841 and priest in 1843, and had reached at the time of his death the age of 92 years. Dr. Yarnall, who is in his 96th year, was ordered deacon in 1843, and advanced to the priesthood in 1844, and has a record of almost sixty-seven years of continuous connection with St. Mary's parish. The departure of Dr. Kedney removes from the Church one of its most profound theologians. "Certainly his was the greatest mind, with the greatest power of concentration, I have ever known," one of his former pupils wrote of him on the occasion of his death. This may be one reason why his works are so little read. Closely reasoned, difficult in style, and taking much for granted in the reader, they richly repay the student who is persistent to mine below the surface for their hidden treasure. *Christian Doctrine Harmonized* is his most elaborate work. He also produced *Problems in Ethics, The Beautiful and the Sublime, Hegel's Aesthetics,* and *Mens Christi.*

Other Diocesan Happenings

The twenty-third meeting of the Pennsylvania Branch of the American Guild of Organists was held at St. James' Church on the evening of Wednesday, March 15th. The rector, the Rev. Dr. William C. Richardson, made an address, and the organists were Mr. S. Wesley Sears of St. James' parish and Mr. Frank S. Hyde of St. Bartholomew's, New York City. The Rev. Julius G. Bierck, Dean of the chapter, intoned the service. Stainer's *Magnificat* in B flat was used, and the anthems were Mendelssohn's "I waited for the Lord" and Wesley's "Blessed be the God and Father."

St. James' Church, already widely known for the quiet dignity of its interior and its many and rich memorials, has recently been beautified by the reconstruction of the tower porch, which has had a floor of Tennessee marble laid in it, and the walls faced with very beautiful Italian marble. The ceiling is groined with Caen stone. This was given by Mrs. Robert C. H. Brock, to whose father, Henry C. Gibson, the tower is a memorial. The corridor joining the porch with the nave is similarly finished, and contains three exquisite windows of English glass. This work is a memorial of Mrs. Caroline Furness Jayne, given by her husband, Dr. Horace Jayne.

A committee has been appointed by the Bishop, having the Rev. F. W. Tomkins, D.D., as chairman, to arrange for a missionary mass meeting in the Academy of Music, in connection with the meeting of the diocesan convention in May.

At the monthly meeting of the Foreign Committee of the Woman's Auxiliary, on Monday, March 20th, the Rev. Harvey Officer, O.H.C., made an address on "The Spiritual Side of Auxiliary Work."

HAPPENINGS IN CHICAGO

Serious Illness of Rev. Dr. Hopkins

BERWYN RECTOR WILL CELEBRATE HIS TWENTY-FIFTH ANNIVERSARY

The Living Church News Bureau
Chicago, Mar. 21, 1911

THE Rev. John Henry Hopkins, D.D., for some time secretary of the Fifth Missionary Department, and as such well known to the entire Middle West, is confined to his bed with a very severe attack of acute inflammatory rheumatism. It is expected that he will have to give up a great part of his work as rector of the Church of the Redeemer, Chicago, for some time to come. There is small doubt that the attack is due to Dr. Hopkins' indefatigable efforts both as secretary and, since he resigned that post, in his new parish. Several of the non-parochial clergy are caring for the large list of Lenten services in his parish, pending his recovery.

On Saturday, the feast of the Annunciation, the Rev. Charles Edgar Taylor, priest at Berwyn, will celebrate the twenty-fifth anniversary of his ordination to the priesthood. He graduated from the General Seminary with the degree of B.D., in 1885, and was made a priest in 1886 by the late Bishop Potter of New York. He was for many years warden of the choir school, registrar, and Canon at the Cathedral, Fond du Lac. There will be a solemn high celebration Saturday at Berwyn at 11 o'clock, the rector celebrating. The Rev. W. B. Stoskopf will act as deacon, the Rev. Harold Schniewind as sub-deacon, and the Rev. Dr. Peter C. Wolcott will preach. Many of the clergy will be present and the Bishop of the diocese expects to grace the occasion with his presence.

At St. David's, Chicago, the new mission organized last autumn by the Christ Church clergy, a neighborhood institutional work has been started. The clergy found in their work there that the vicinity was absolutely without any center where people might grow to know their neighbors and they are beginning an attempt somewhat to supply the need. Clubs for boys and young men have been started, and gymnastic dancing classes for girls and women. The result has been not only that many have taken advantage of these organizations but that there has been a marked increase in the interest in, and attendance upon, the services and the Sunday school.

There has been some interest shown in a leaflet of new hymn tunes lately composed by the Rev. George D. Wright, chaplain of St. Luke's Hospital. One of them was used with much success at the Cathedral recently. There are rumors abroad of the building of a large new addition to St. Luke's at an early date, in which the chaplain is counting on having a much improved chapel.

At the Church of the Advent a weekly children's Eucharist has been started. The first half-hour of the Sunday school period is devoted to it. A similar service has just been commenced at St. Bartholomew's Church.

This latter church has just been completely decorated and renovated, much to the improvement of its appearance. The Lady-chapel has been refurnished, the new tabernacle being the handiwork of the rector, the Rev. Harold Schniewind.

There died last week in Chicago Mr. James H. Walker, prominent both as a business man and a Churchman and brother of the Bishop of Western New York. He served acceptably as arbitrator in several important labor controversies, settling a strike of thirteen months' duration at the Allis-Chalmers Co. in 1902. He was born in New York City sixty-five years ago and came to Chicago in 1880. A son, A. Stewart Walker, survives him. The funeral service was held at St. James' Church on Friday, Bishop Walker being in attendance, and the body was taken to New London, Conn., for interment.

BERNARD I. BELL.

PRAYER.

As through the ether, by its course unriven,
The silent message on its errand springs,
And is upgather'd in its wanderings
By list'ning points that kindred life are given;
Or swift and noiseless as the flashing levin
That through the dark a sudden daylight flings;
So speeds the thought to which no canker clings,
So enters prayer into the ear of Heaven.

Not bended knee, nor speech, nor guarded hours,
It needs the soul's petition to complete,
God hears the heart, and listens everywhere.
Nor unregarded they whom haste o'erpowers,
For in the clangor of the busiest street
The path of duty is itself a prayer!

—*Richard Osborne.*

THE BISHOP OF BIRMINGHAM'S HINTS TO ARCHITECTS.

ADDRESSING the Birmingham Architectural Assocation, Bishop Gore drew attention to certain defects and anomalies in modern church construction. Referring chiefly to practical details, the Bishop maintained that beauty should be made subservient to utility in regard to some of the interior arrangements. It was now increasingly the custom, he said, for the minister in celebrating the Holy Communion to stand in front of the altar, which he believed was the proper place. But constantly when he went to churches he found himself required to stand on a ledge so narrow, that he was continually obliged to recall himself from the absorption of mind in higher things, which ought to be his privilege, in order not to tumble off. And it appeared to him incredible, but it was true, that in a great number of churches communicants were made to kneel on a lower level than the person was who administered the cup to them. And a high rail was intruded. The result was that at the most solemn moment, when one wanted them to be thinking about nothing except the spiritual meaning of the act they were engaged upon, and when the ministrant wanted to be able to perform what was an exceedingly solemn act with a totally free and disengaged mind, he was entirely occupied in trying to insert a cup between a lofty rail—very likely with spikes of some kind—under the brim of a large hat; and it was a tormenting process. It was a primary necessity that the people should be put to kneel a little higher than the space within the rail used by the ministrant. At least the communicants should kneel on the same level, and the rail should be low, so as not to be an obstacle.

Present-day pulpit arrangements, as compared with those of the past, met with the Bishop's general approval, especially the substitution of other means for supporting the sermon MS., for the old cushion, which he described as an extraordinarily inconvenient thing to put a manuscript on. But he condemned the glare of gas jets on either hand, as an absolutely monstrous arrangement, because it hid the congregation from the preacher. Referring to the place and function of windows in churches, he said he had just returned from a holiday in Catalonia, where, partly for religious purposes, the idea was to exclude light. In English churches they wanted light, and, therefore, a complete reconsideration of what was expected of stained glass windows. These should not obscure the light and make the place dark; they should color the light, while admitting it. It would be rather a melancholy walk, if one were to visit the stained-glass windows of Birmingham. In a vast number of cases they defeated the object of a window, especially in such a climate as theirs, and having regard to the needs of the church.

The Bishop commended to the consideration of the professional experts he was addressing the problem of seating churches, so as to make it reasonably possible for congregations, as numerous as possible, to sit and kneel without distraction. He instanced Westminster Abbey as a place in which, while sitting was rather painful, kneeling was a process of physical gymnastics only to be accomplished by the most agile. The whole spiritual use of a building depended on the mind being free from pre-occupation. Nobody could pretend to religious thought in praise or prayer, if he were occupied in thinking what exactly he was going to do next. The details and arrangements of a church required very careful thought. The Bishop deprecated the relegation of the font to a muggy little corner approached by stumbling over a good many hassocks, and he condemned much of the modern brasswork to be found in churches as that which could be with advantage utterly cast out. To the plans of every church there should be attached its architect's design for its gradual beautification or decoration, and as a sort of bribe he proposed that it should not be necessary to obtain a faculty when the decoration was in accordance with the architect's design. That principle once established they would get rid of what was at present a grave disaster—namely, that every individual who wished to put up a memorial to wife or parents goes off to an architect or designer, and gets the thing drawn out; then comes with it and says: "I want to put this up to my mother," and considers himself aggrieved or offended in his tenderest susceptibilities unless he is allowed to put it up. Unless the churches were going to be ugly, monstrous, and offensive in their decoration, they must put an end to that kind of arbitrary treatment of them.—*Church Times.*

SOME DAY.

By the Rev. Karl Schwartz.

SOME day we shall understand that the Church that holds the faith which has been declared with one voice and from the beginning is the Catholic Church, and then we shall desire to have our Church designated by a title that will define it as an integral part of that Church.

Some day we shall understand that the word "Protestant" is a restrictive term when applied to a Church, and then we shall not desire to retain it longer as a nick-name for our Church.

Some day we shall understand that the chief duty of a member of the second order of the ministry of our Church is that of a "faithful dispenser of the word of God and of His Holy Sacraments," and then we shall be glad to designate him as a priest.

Some day we shall learn to regard a priest of our Church as one divinely commissioned "to teach and to premonish, to feed and to provide for the Lord's family," and then we shall address him with the loving title, "Father."

Some day we shall understand that the traditions, customs, and sacraments of the Catholic Church are ours, as members of that Church, and then we shall claim the benefits of Sacramental Penance and Unction.

Some day we shall realize the significance of the fact that God's messenger announced the coming of the Messiah and the establishment of the Christian Dispensation to the Priest Zacharias, whose duty it was to burn incense in the temple, and at the very moment when, with censer in hand, he stood by the altar; and also the deeper significance of this collateral fact, viz., that the book of Revelation, which describes what St. John had seen of the worship of heaven, declares that no less than twenty-eight censers full of burning incense were employed in that worship; and furthermore that frankincense, which betokened His priestly character, was the first gift that was ever presented to the Incarnate God; and then we shall desire the use of incense in the public worship of our Church.

Some day we shall understand that in the institution of the Eucharistic Feast the Christ distinctly declared Himself to be present; and then we shall come to reverence the Blessed Sacrament as "Christ with us."

Some day we shall better comprehend the words of institution, "This is My Body, This is My Blood"; and then we shall regard the Eucharist not merely as a commemoration of a past act, but as a present fact.

Accelera diem, Domine!

We love to think of the Church as the *Body* of Christ, a fair Body full of strength and beauty and grace; and so it is, but it bears upon it the marks of the Passion in season as in sacrament. The print of the nails is on the Body, and the wound is in the side. Lent never lets us forget that. It stirs us up by way of remembrance. It calls us back to the central mystery of the faith. It takes us with our mystery of pain and points to God hanging on the shameful cross and says, "Look there; He endured the cross, despising the shame"; it takes us with our sins and says, "Behold how He loved you!" it takes us with our mystery of death and says, "See how in death He conquered death and robbed the grave of victory!"—*Selected.*

But does religion require of us that we comprehend the Infinite? If it does, it must be somewhere without the covers of the Bible, for nowhere within those covers does it do so.—*Rev. Dr. William R. Huntington.*

A RIDE ON A GASOLINE SPEEDER.

By the Bishop of Wyoming.

I WAS in Saratoga. To those who emulate Isaak Walton and love the haunts where the brook trout are to be found in greatest numbers, Saratoga is famous. The July number of the *Outing Magazine* speaks of it as "the greatest trout fishing town in the world," and the St. Louis *Post-Dispatch* has recently paid its compliments to the town in the following:

"We were telling fish stories. 'The best I ever heard comes from Wyoming,' said the trout fisherman. 'There is a town out there on the North Platte called Saratoga. The business of Saratoga is to induce the rest of the country to come there to fish. A railroad crosses the town there and it is possible while the train is at the station to cast a line into the river from the rear platform of the observation. Now this is what happens: The train comes in; waiting on the platform are two expert Saratoga fishermen with tackle for twelve. As soon as they can get aboard they rush for the observation crying, "Who wants to catch a trout while the train is taking water?" Naturally almost everybody does. The train has no more than come to a standstill than a dozen fishermen are whipping the North Platte from the vantage point of the observation. The fishing there, too, is the finest in the world, and sometimes everybody catches a trout at once. One day there were ten through passengers on the train when it came in, and when it went out there were none.'"

I shall not undertake to vouch for the story. This I do know, that the Saratoga and Encampment Railroad is not equipped with observation cars as yet. Neither are the passengers I have met on this road possessed of the regulation Saratoga trunks nor with the balance of the equipment which accompanies the Saratoga habitue, save perhaps a stop watch. By this I mean any watch which will conveniently stop when the fish are biting and the train is near.

Naturally I desired to go a fishing, so Mr. Jensen interviewed the superintendent of the Saratoga and Encampment Railroad, and it was arranged that we should retire immediately after service on Sunday night and get an early sleep, so as to prepare for an early start in the morning. The train for Encampment, where a service had been arranged for the following evening, was scheduled to leave Saratoga at 10:30 o'clock. So the plan was to rise at 5 o'clock, snatch a hurried breakfast, drive out to a ranch six miles distant, get to work, and return in time for the Encampment flyer. "You see," as Mr. Jensen remarked to me, "Cramer can hold the train if he likes or send you down on a special, if we should be late." So, secure in the favor and under the patronage of the mighty man who laughs at the saying "Time and the railroad wait for no man," I cast care and responsibility aside and went fishing.

It was great fun. A high buggy-wheeled automobile drove up to the rectory and Jensen explained they got that kind of a machine because they wanted to make sure of catching the train. There were four of us in the party, for, said Mr. Cramer, "it takes a man to run that automobile."

At 8 o'clock we were fishing, though the trout did not begin to bite well until 10 o'clock or thereabouts. It had been hard work. The stream was small, the holes not very deep, and frequently hidden behind thick clumps of willows, so that casting was difficult. Much of my casting was done lying flat on the ground or standing on tiptoes over scrub willows from four to five feet in height. For two hours I had fretted over our mistake in not taking the river where the big fellows are to be found at the end of a sixty foot line. But by 10 o'clock I had no cause for discontent. Five and six one-half pounders were coming out of each hole. I filled my creel and my pockets and then proceeded to hunt for Mr. Cramer, for I had an uneasy feeling that I had heard the train whistle an hour before. Cramer said he had a faint recollection that he had heard it too, but the excitement was running rather high about that time and he had not paid much attention.

Well, we went to the ranch house, telephoned to the station, found the train was an hour late, but that it had pulled out some time before, and that the extra engine was out of commission with a wayward valve, so a special to Encampment was out of the question. I said nothing, but looked at Mr. Cramer, who seemed in no way

AN EPISCOPAL "SPECIAL" IN WYOMING
[Bishop Thomas in front]

THE BRIDGE THAT WAS WASHED AWAY, BETWEEN SARATOGA AND ENCAMPMENT

BISHOP THOMAS RAMBLES IN RAMBLER—THE FIRST TOWN ABOVE ENCAMPMENT

"WHEN THE CURVES WERE SHARP"

"FORTUNATELY THE CAR STARTED FIRST"

disturbed save over his luncheon. In due course we lunched on fried trout and then the plan unfolded itself. Said he: "How would you like to go down to Encampment on the speeder?" As it was the only way, I assented. We strapped my luggage to the available parts of the machine, took our seats, I in front and Mr. Cramer behind, and started.

So did the rain. I had not seen it rain before in weeks. One never figures on the possibility of rain in Wyoming. When it comes we are thankful and take our wetting. This we did; for though we drew up under the shelter of an inviting water tank, from which the natives say the trout come when the valve is open, we found river water from a leaky tank as wet as the original supply and harder to put up with. In spite of our wetting the rain served us kindly, for it was soon over and it laid the dust. This was no small favor when it is remembered that we were close to the ground, and running over a sandy road bed at any rate up to sixty miles an hour which my nerves or the inequalities of the track would permit.

It was an interesting ride of about thirty miles or so, over an indifferent track built to carry the copper from the Encampment smelter to market, and affording transportation along the valley of the North Platte for the small ranchmen who beautified the roadsides wherever the mountains leaned back from the river, with alfalfa, the most verdant harvest of the West.

But the track, almost lost at times in sand and sage brush, concealed an innumerable number of prairie dogs and snow-shoe rabbits. Our speed was so great that we caught them unawares—and they seemed to leap up under our very wheels. The prairie dogs were the stupidest; to their holes they would go, whether these holes lay directly ahead of us or between the rails. Why we did not strike a score and be dumped into the ditch in the process, I am unable to determine. In fact, the speeder seemed the greater part of the time to be about to jump the track without any such aid. At each unusually sharp lurch Mr. Cramer would console me by telling me that this was not the usual place where the speeder threw him, and so, as we approached a high trestle neatly curved, it is remarkable how persistently the recollection of the erratic behavior of the machine kept asserting itself; nor could I completly divest myself from the fear of a tumble throughout the ride, and particularly in the cañon, where the curves were sharp and where the rocks were to the right of us and a boiling mountain torrent to the left. In fact, so tempestuous can the river become that the steel bridge is not infrequently carried away. As we crossed it Mr Cramer pointed out the wooden stilts which he had recently erected to carry one end of the bridge, where the abutments had been washed away. But we safely stuck to the track; so safely indeed, that we were in danger of sticking indefinitely. Something went wrong with the carburator, I presume, so that the machine would not start. This was a bit worrying, but not a circumstance to the worriment occasioned by the fear that possibly Mr. Steer would. The western steer has never been known to favor an unmounted man. Fortunately, the car started first and we were soon through the cañon looking down upon the wonderful basin in which the Crows and the Sioux and the Utes were wont for a season to lay aside their hereditary feuds and meet in grand encampment.

THE CHURCH AT ENCAMPMENT, WYO.

Twenty years ago, the basin abounded with antelope. Today only the rattler and the coyotes contend there, with the shepherd and the flocks, though the time is not far distant when every inch of the basin will be under cultivation.

I found that the town of Encampment had suffered terribly from the wretched mismanagement of the Ferris Hagerty mine and the shutting down of its smelter, but the people still keep heart and the pretty little church with green roof and shingled sides was filled to overflowing; and the hope and cheer and hospitality offered me make me long to wend my way thither again speedily, if not on a speeder.

THE "LIGHT OF ASIA."

By the Rev. T. P. Hughes, D.D., LL.D.

In what has been characterized as a "brilliant address' recently delivered by Lord Curzon as Lord Rector, before the University of Glasgow, the ex-viceroy of India has affirmed that whilst Christianity has still a great work to do in the East, the people of the Orient are not likely to accept Christianity, because "the religions of Asia give to it what the pagan mythologists did not give to Europe—namely, a definite and an intelligible theory of the relations of God to man, which satisfies the spiritual aspirations as well as the day to day requirements of the Oriental."

The scholarly Lord Rector has surely overlooked the fact that whilst there are at least one hundred millions of Muslims on the continent of Asia, who have undoubtedly very definite theories of their relations to God as the Creator and Governor of the universe, there are at least six hundred millions of Hindus, Buddhists, Taouists, Shintoists, and Confucians inhabiting a very large section of the continent who have theoretically and indeed practically no knowledge of God. In the Tau-Teh-King, the sacred book of the Taouists of China, translated by Dr. Paul Carus, the name of God only occurs once, and it states that Tau or Reason takes precedence of God; therefore, with all due deference to the Lord Rector of Glasgow and the Chancellor of the University of Oxford, we believe that we are correct in asserting that the millions of China must have but a very confused theory regarding their relations to the Supreme Being. Even the Muslim mystics of Persia believe that the path of Divine Love leads but to the annihilation of the individual soul. It is to such that the modern missionary of Christianity preaches that there is a personal God, who has abolished death and brought life and immortality to light through the Gospel.

Early Christianity had to preach against the worship of Diana of Ephesus and the polytheism of the Areopagus, but it had also to contend with the philosophy of a people who considered themselves the most learned and cultured people of the earth. The early preachers of the Gospel in Europe were attempting to introduce the religion and literature of the despised Jew; the modern missionary of the Cross in Asia is seeking to propagate a religion which is professed by the civilized nations of Europe. The teaching of the Christian preacher in mythological times was brought in contact with that of the Neo-Platonists and Stoics, who had most assuredly a clearer conception of God than either the Hindus of India or the Confucians and Buddhists of China.

The Right Honorable James Bryce, the British ambassador at Washington, takes an entirely different view from that of the ex-viceroy of India, for in an address delivered some time ago he said the traditions and customs of the East were crumbling away, and it is our duty to give to the people of Asia something in their place.

The Church is our wise spiritual mother, and she places the great season of abstinence in the time of year when it is most needed for our bodily health. Lent is the spring fast, coming at the end of winter when the cold is beginning to let up. During the winter our bodies are like furnaces needing a great deal of fuel. With the coming of warmer weather this need becomes less, and a cutting down of the quantity, and a change in kinds of food, is absolutely necessary for our physical well being. Physicians of experience will tell you of the great value of fasting and abstinence—especially in the spring. This abstinence, as we have seen, puts the whole man in condition to do better work of all kinds. It saves time, it puts us in a condition to grow spiritually, and so to follow our Saviour in His service to God and man.—*Church Helper.*

"Deal gently with the old, for they have come a long way; and be kind to the young, for they have a long journey before them."

WHO FINDETH NOT.

Lord, send the sun to those who know it not!—
  There are so many who walk in the sun,
  And yet inquire of Thee why they have none—
Why Thou hast set them in a gloomy spot!

Lord, open Thou their ears to some sweet strain,
  Who are submerged in constant melody,
  Yet who for music cry aloud to Thee,
And ever of their lack of song complain.

Lord, send them peace who know not what it means!—
  To those who never raise a helping hand,
  To those who cannot somehow understand
The reaper is not more than he who gleans.

Lord, light Thy Cross to these who cannot see—
  To these too fortunate to feel and know,
  Who have all love, yet cannot see it so,
Who ne'er were captives, yet pray to be free!

Lord, pity them—ah, pity them e'en more
  Than those who hungry go, and starve and freeze!
  For what more pitiful than hosts of these
Who beg for what Thou gavest long before!

LILLA B. N. WESTON.

DISCIPLINE OF THE LAITY—CHURCH UNITY.

BY THE REV. WILFORD L. HOOPES,
Rector of Calvary Church, Providence, R. I.

OUR recent General Convention impressed us to our spiritual good by its official action favorable to Church Unity. The sincerity of that action, the piety of it, produced two considerable effects. One is an increased esteem of the Convention; the other is an increased attention to the cause of Church Unity.

In regard to this unity, I beg to suggest a consideration which may be stated in the form of an assertion, namely, the disease which calls for the remedy, Church Unity, is caused by Protestant anarchy, and a cure will be effected only by normal government.

This consideration may, perhaps, be better expressed thus: One reason why Church Unity is now an accredited aim, is because all the fractional churches are aware of a decay in loyalty and esteem. If this be questioned, this other at least will be allowed: that there is a coincidence of belief in Church Unity with such a wide-spread belief in a decay of loyalty and esteem throughout the fragmentary Body of Christ as yields to devout minds an extreme of anxiety if not of shame. Because of this actuality of, or this belief concerning, decayed esteem, it is urged that the cure lodges in an object worthier than are the several fragmentary or fractional objects, of the esteem and loyalty of Christianly disposed persons. So much is surely a fair statement. The worthier object is the United Church.

But now, esteem and loyalty are not born of a worthy object merely. They are not born of an object merely integral. All the churches might, conceivably, dissolve into a union tomorrow and not augment in any particular that quantum of loyalty and esteem existing to-day for religious institutions. For loyalty and esteem are born only of compulsive objects, of objects which demand and command consideration, of objects which require and exact dignifying duty in return for which the worthy object for its part confers privilege and bestows favor. This is the process in the family, in the school, in any meritorious commercial organization, in the army, in the municipality, in the nation. It was once the process in the Church. This is the vital method. If the Church is again to be esteemed and loved, as well as unified, she must again adopt and conform to this vital method. She must exercise discipline upon whomsoever she would serve. She must govern. She must prescribe duty. She must specify obligation. She must levy a tax on attention, on time, on manners and customs, and on material goods. And in return for these signs of esteem and loyalty, she must bestow her privileges, that is to say, her institutional ceremonial, so far as and wherever applied to private, personal use and gratification. And if the Church does not adopt these normal, vital courses, then surely, although she be ever so united, the people, instead of neglecting and disregarding the hundred or two of the existing fragments of the Body of our Lord, will condense and concentrate their neglect upon the One, the United Church. The exercise of a benevolent compulsion, a compulsion honestly striving to force us for our own good to become, shall we say, better, or more Christian, than we are, is the choice task for which Christ's Church was created and made. When the Church, that is, the associated laity and clergy, does that task—a task beneficial both to ourselves and to all whom we win unto us—then only will the bleeding wounds of the Catholic Church close and heal.

Divided Christendom has fought much against normal vital processes. The Protestant world, in particular, has chosen to stand in what it mistakenly calls an exalted, an ideal attitude. It has folded its comparatively clean robes about itself and said, "Here is the good and true Christian fellowship; you ought to like it, to think about it, to use it, to maintain it." And after some centuries the Protestant world has learned that neither the earth nor humanity is made that way. God's creatures do as they must. We human creatures do as we must. It is the Church's function wisely, patiently, but frankly to compel us, her people, to such practices and exercises as will generate in us an inclination toward that true and right and good which are in Christ. Vital processes must be compulsive. Processes which are not compulsive are for that very reason not vital. The one necessary thing for any institution to get done, is to discover which vital, compulsive processes do actually comprise its duty, and then carry out those particular processes with humility and in the fear of God. The Church as well as the individual must conform to the nature of things, and the nature of things, as has time after time been revealed, is that both the integrity and the efficiency of institutions depend on loyalty and esteem. Therefore the trouble which we hope to allay by Church Unity can be allayed only by such a course as will produce this loyalty and this esteem.

That course is government. In the presence of the actual situation, that word tells both the reason why unity is necessary and also the measures which endeavors toward unity must take. For government cannot be administered by a fragmentary institution. "United we stand, divided we fall," is no truer of political institutions having a common purpose and destiny, than it is true of religious institutions having a common purpose and destiny. And, secondly, the procedure in the case must be that alone which, in a Church, it is possible for it to be, namely, the regulation and restriction of its privileges, its blessings, its approbations, its consolations, its private or special ceremonial, to those persons who conform to its terms. How strange it is that it is necessary to urge the claim that the universal principle of mutuality in all personal expression is as applicable and binding upon religious activities as upon secular activities! How strange that in religion we dare to disregard our human propensity (whose correction alone is our righteousness) to make our contracts as one-sided as we can! Indeed, until we pass this elemental point, unity in the Church is not only impossible but vain. What Episcopalian could be in moral and spiritual "union" with a Universalist, for example, if in any supposable case when the marriage sacramental ceremonial, or the burial sacramental ceremonial, were refused by the one it were nevertheless granted by the other? Far more than for other reasons is it because this happens now, that we are now disunited. What is ceremonially unlawful to the one, to the other is lawful. But sacramental ceremonial, presumably, reveals the eternal right and sets it in distinction to the eternally unclean and wrong. Here, then, rather than in many other particulars, we are dealing with the bed-rock of moral and spiritual interests. And so then, without a unity not in the form, indeed, but in the fact of lawful, ceremonial practice, other unity in the Church would be experimental and academic. Without this much government, we Episcopalians, or any of the sectarian churches, sacrifice in unity whatever of vital, disciplinary ability we already and even as a fractional body happen to possess. Government is a key-word to genuine progress in Church Unity. As a first step the churches must be persuaded to practise government where alone government by religious institutions can be practised. And when the fragments of the total Church agree to administer the ceremonial blessings of organized Christianity in accord with a sound, a just, a reasonable, a vital policy, so that the Church's privileges and ceremonies become again as they were in the beginning, as they are *not*, but ever should be, the badges of an actual, an exercised, an intelligible loyalty and esteem, then Church Unity will be a cause not only possible but admirable and worth dying for.

ALL TRULY consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Selected.*

"AN EVEN TEMPER AND A GENUINE PATIENCE."

By Lilla B. N. Weston.

THERE is still a certain portion of mankind who opine that the times are "out of joint." Maybe they are. But it is more reasonable to conclude that the fault lies, not with the times, but with that certain portion of mankind who are doing the complaining. With mankind, we grieve to admit, there is always ample room for improvement. The question is, Who needs it the most? Let us take the question home to our individual selves, to our everyday lives, and to our own personal handling of our allotted time. If each one of us were to say in our hearts, "It is not the times—it is myself!" what a rejuvenation of good will and spiritual uplifting there would most likely be! Is it true that we like to excuse ourselves by saying, "It isn't me—I'm all right. It's other people's fault!"? Perhaps. Anyhow, it seems a more illuminating task to set about righting other people's ways than to reforming our own.

Isn't it a little selfish, a little narrow, a little unworthy? Of course there are those of us who are evil-tempered and will be evil-tempered until we die: we were made that way, and we shall probably never get away from the original pattern. As a modern writer has put it in regard to strength of character: "To the last day of its life an oak will be an oak and a willer a willer." But God in His great justice will judge us all according to our several graces and disgraces; He will understand with just how much we have had to contend, and to just what extent we have utilized that which He gave us at the beginning.

There are those of us who are not naturally fiendish, but who allow trivial things to worry us and ruffle our tempers—things that are not worth half the fuss we make about them, or the angry words we expend upon them. There are greater troubles of which we have not yet tasted perhaps, and when they finally come upon us we wonder how we could have let the small annoyances bore so deep and cause us so much rage and discomfort. But it is past by that time, and we cannot recall the scathing words and we cannot step back over the years and root them out.

Now, just what is the remedy? One writer of recent date opines that Christian Science (although admitting that Huxley observed that it was neither Christian nor scientific) is the most successful promoter of sweet temper and patience and content in the world to-day; others advocate preserved ginger. They are, we take it, equally diverting. But Christ did not descend to the level of either. He who spake to the troubled waters and was obeyed, speaks also to the heart of man every day. If we look for the sunshine we shall surely find it; and if we look for the shadow we shall be as "the people who walked in darkness." It lies with ourselves—no one can look through our eyes and bring the sunlight into our lives every day for us. There may be those who help, who hold a lantern for our weary feet, but they cannot do so always; they have their own lives to live, their own problems to solve, and other people to help. Besides, their lantern is no credit to us: once our feet have found the way, it is our duty to keep our eyes open and stay in the path.

Are you snappy, friend? Is your temper short? Are you impatient with your family, and at outs with your dearest and best? Are you unkind because your own head aches or your own feet hurt? Are you selfish because you are going to turn over a new leaf to-morrow, whereon there is to be no trace of selfishness or greed? It is a poor plan to "put off doing until to-morrow anything that can be done to-day." We may not be here to-morrow. Also, the one with whom we were impatient may not be here to-morrow. We may therefore regret what we have done to-day. We need neither Christian Science nor preserved ginger to tell us that.

Things cannot always go right. It would be no trick to be always good-natured if they did. The glory lies in the overcoming of annoying trifles with patience that is sweet and genuine. We are merely paying the price of the Apple of Eden. It was a bitter Apple and the price was high, but God knew what He was about, just as He does to-day.

Let us smile, therefore. Smiles from the heart are superior to drugs or new-fangled varieties of religion. Smiles are the lubricators of the Wheel of Life; the little angels that unfasten the honey-colored gates of everlasting sunshine and every-day happiness; they are the smoothers of the highway, and the gatherers of roses, and the authors of cheer, and the spreaders of peace. There is nothing so terrible that smiling will not take away some of the terror and the dread; there is no grief so deep that smiling will not soften it a shade; and there is no pain so sharp that smiling will not ease the sting a little.

And then there are the little things that exasperate us and fret us and wear our nerves to shreds and make our dispositions abominable: is it such an impossibility to smile cheerfully and make the best of it when small Johnny marches into the house with muddy rubbers and a dozen of his clan? Wouldn't it be about as satisfying if we laughed while we made him go out and wipe off the mud on the doormat? And if the telephone rings madly while we are taking our Sunday-afternoon nap, and if we get up and answer it only to find it is the maid's beau instead of our wife, wouldn't it do just as well if we went comfortably off to sleep again instead of slamming up the receiver and dealing out profanity to all beaux and all telephones?

Cheerfulness is not such a difficult habit to acquire. Like any other good trait, it is an ornament to any character. Indeed, no soul can possibly possess real beauty without it. One may be truthful and charitable and humble and prayerful, but if one has not cheerfulness the whole is somehow spoiled. It is like a picture in which fine paints are employed, and beautiful colors and exquisite models: but where there has been used no sense of perspective or proportion. No one appreciates it or desires it. Yet next to it may hang a rough little sketch with a few colors and soft lines, before which every one stands and which every one talks about with expressions of the highest praise.

He who is cheerful is not so often afflicted with that "mental funeral with only one mourner," which some one has given as the definition of conscience.

Dear friends, let us strive to cultivate an even temper. It may be a type of brotherly love, it may be spiritual piety, it may be the result of habitually maintaining a philosophical view of life; but whatever it is, let us learn to smile through living in contented patience. Peace is what we are all trying to acquire—let us set about it in the right way, and begin with ourselves; for in some small measure, everybody else's peace depends indirectly upon our own particular state of mind and heart. Unkindness and peace never go hand in hand.

Let us open the doors of our hearts to sunshine and smiles—even if things do look dark, with us lies the power to touch them with gold and spangles. Perhaps the things which are making us miserable and sour are giving joy to some good heart of which we do not know; or perhaps they will make the way clearer to some one who is to come after. That in itself should be a happy thought.

"Whichever way the wind doth blow,
Some heart is glad to have it so."

Let us all begin this battle against small ill-temper and impatience. Let us begin it with prayer and good words and a divine faith in God's wisdom and strength. And let us begin to-day!

The Book of Life may be a heavenly document, just as we are accustomed to think of it, says the *Portal*, but the fact should not be overlooked that the "copy" for that book is prepared continually here on earth; it is only the rejection or editing of the material that we furnish that is done above. Day by day each one of us prepares something for that final edition, and hence a few pointers on what is expected in the "copy" that we send in might not be amiss, for the rules are very different from those of our earthly publishing houses. The style in which our daily acts are presented will have no bearing on their acceptance or rejection, the only question is whether they are sincere and from the heart. Nor will it matter whether we offer the record of our lives in beautiful characters that attract the eye or in an illegible scrawl; again the only criterion is whether the record is one of honest intention and high aim. Day after day the pages are turned, but it should be we who turn over the new leaves to record new chapters in advancing lives, unwilling to send in again and again the rejected manuscript of the past.

Christ's love is not a past love, but it throbs even now in the the heart of Him who has "loved . . . with an everlasting love." We must not allow ourselves to think or to talk of the love of Christ as a fact made evident merely by the history of the past. Its power lies in its living and glowing in the present. Men sometimes picture the cross of Christ as the "high mark of a great love that once swept and surged about the world." But it is a love that is still surging, and is sweeping men into the kingdom of God. It is an abiding love, that counts every care of the child of God a sacred call to which He gives a glad response.—*Selected.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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FOR twenty years the Episcopal City Mission of Boston has shown its faith in play as a missionary instrument, by opening rooms in summer for children's recreation. Last year it had eight play-rooms and six kindergartens in operation in July and a part of August, in which some forty carefully selected teachers had charge of nearly a thousand children daily. Under the cover of play a great deal of wise instruction is given; stories containing moral suggestion are told; the children's hands and minds are trained in sewing, rug-making, basket-weaving, brass-hammering, and other industrial tasks. Two garden plots were cultivated by the boys, and many hammocks were woven.

Few matters are more important than the cultivation of taste for pure pleasures among the children of exposed neighborhoods, and the City Mission is working to this end.

SCHOOL MEDICAL TREATMENT.

There are not wanting those who question the efficacy of school medical treatment. Here are some figures from England, gathered by a settlement worker (M. Cecile Matheson) in Birmingham, which supply the answer:

The latest report available (1909) estimates that out of the 6,000,000 children in the elementary schools of England and Wales:

About 2,400,000 have unclean heads (40 per cent.).

About 1,800,000 have defective teeth (20 per cent. to 40 per cent.).

About 600,000 have defective vision (10 per cent.). According to one report, about 4 per cent. of these children already have spectacles, leaving 24,000 pairs still to be provided.

About 24,000 children suffer from defective hearing (3 per cent. to 5 per cent.).

About 120,000 children suffer from otorrhoea (1 per cent. to 3 per cent.).

About 480,000 children suffer from adenoids (8 per cent.).

About 60,000 children suffer from tuberculosis (1 per cent.).

About 60,000 children suffer from ringworm (1 per cent.).

About 75,000 children suffer from heart disease (½ per cent. to 2 per cent.).

Even setting aside the illnesses that the ignorant may still regard as inevitable, these figures reveal in a manner not to be disregarded two facts that have long been suspected:

First, there is a terrible amount of inefficiency that might have been prevented by early care, cleanliness, and an elementary knowledge of the laws of health. Sooner or later we shall have to link on a system of infant care to meet this difficulty. At present isolated "Schools for Mothers" and infant mortality work under local authorities are very effective where they exist, but it seems practical that there should be one examining and recording authority for children.

Secondly, considerably more than one-third of the present generation of school children stand in greater or less degree in need of treatment.

BOSTON'S CHURCH RESCUE LEAGUE

conducts a three-penny lunch which has been a great success. During the ten months (but why not twelve months?) it is open it serves on an average from 1,000 to 1,250 people each day. It is no uncommon sight to see both sides of the counter lined up (*i.e.*, fifty-six persons taking their meals at the same time). To quote from a recent report:

"To feed this number requires quite a number of waiters, and it is very seldom that we have any less than twelve. Besides these we have 9 to 10 employed in the kitchen washing dishes, cooking, preparing vegetables, and dishing out the meals. Altogether we have 24 or 25 men in our employ, this of course including the office help; so that besides giving clean food at a very low price, it provides a number of men with work. The hours are short, giving a man a chance to look for something better, as a position here is only regarded as a 'help-over' until another situation can be secured on the outside. The pay-roll totals $63.00 on an average per week.

"During the day we serve over 70 women in a place set aside for their exclusive use. Over twenty-five families in the south end send to us for food to take home. It is a very common thing for school children to take their lunch at our counter. On Sunday we give a 'Special' for 10 cents, and we sell over 175 orders at that price. Meals to the extent of one dollar a day are given on orders sent by charitable societies and private individuals. We give meal tickets whereby a man can get $1.10 worth of food for $1.00."

CHICAGO'S BUSINESS MEN AND HOUSING.

Chicago's great business organization, the Association of Commerce, has taken up the question, How can Chicago guarantee sanitary and decent habitations to *all* of her citizens? At a recent meeting held under the auspices of the Association, one of the speakers, a long time social worker, declared:

"It is a matter of deep satisfaction and congratulation to those of us who have waited for many years for some one powerful enough to take up this housing question and to make it a practical issue, now to find that the Association of Commerce is 'the man of the hour.'

"The Association can at this moment do what no one else can do so well, for I feel sure that no other civic body will be able to speak with an emphasis that will make so deep an impression on the city administration and on the citizenship.

"Chicago needs to be told in tones that will be heard above the din and the turmoil of the city that the housing of a people is fundamental, and that Chicago cannot be great or beautiful if its industrial frontiers are forgotten in the planning of a better city.

"This association is translating into terms that can be understood by the man in the street that 'wealth is life.' It is saying to all of us that Chicago has ideals which can be made real; she believes that life is more than dollars and that life means a wholesome, moral, efficient citizenship."

VITAL STATISTICS OF LONDON.

The new report of the medical officer of health for the county of London contains a mass of facts and figures relating to the social conditions of the population of the metropolis. Perhaps the most striking of them all is that the year 1909 witnessed the lowest marriage rate recorded in London since complete statistics have been available. The total number of marriages during the twelve months was 38,176, giving an annual rate of 15.8 persons married per 1,000 living. The birth rate was 24.2 per 1,000 persons, the steady decline noted in previous reports having continued. Here, again, the rate is the lowest recorded in London since the institution of civil registration. The death rate was 14 per 1,000 of the estimated population, showing a slight increase on 1908, but a decrease on 1907. The rate was lower than that in the great provincial cities and towns in England and Wales, except in Bristol and Leicester.

ROMAN CATHOLICS FOR SOCIAL ADVANCE.

The Roman Catholics of Milwaukee have organized a "Catholic Social Union," to discuss social problems and work for certain plans of betterment. Father Salick, its head, says that the intention is to employ a legislative committee to work for an eight-hour day, a minimum wage, the enforcement of better housing, and for legislation to reduce accidents in industry. Parishes will be organized with one man to see that every twenty Roman Catholics get instruction on these subjects, so that when a move is made by the legislative committee it will have the moral support of the entire Roman Catholic body.

It looks as if the movement were designed to offset the Socialist movement which has made such headway in Milwaukee.

THE INFLUENCE OF PLAYGROUNDS.

A few years ago the Sage Foundation appropriated $10,000 for the study of juvenile delinquency in Chicago. They had a great wall map of the city made, in which there was placed a pin for every child that had been arrested during the last eight years. They studied these arrests in relation to the different sections of Chicago, and they found as a result that there was no relationship between the large parks of Chicago and the delinquency of the children, but over the area one-half mile in radius around the public playground there was a decrease of 28 per cent in the number of children arrested, and there had been an increase of about the same amount in the successful dealing with the children who had been arrested, thus showing the substantial improvement with regard to delinquency of

nearly 50 per cent. This corresponds closely to the experience of other cities.

THE HOUSING PROBLEM IN CHICAGO.

"The housing problem is the next thing which Chicago must tackle," declared Professor Tufts at a recent meeting in Chicago. "The significant thing about man is that new 'problems' constantly arise for him. It is this which differentiates him from the rest of the animal world. Other animals can continue to live without changing the environment; man must constantly change. There is an opportunity here for the Association of Commerce. European cities have met the situation and in many American cities the work has been begun. In Chicago there have been a number of partial investigations which need only to be brought together and presented in an impressive form. The situation here is not hopeless. As compared with New York, there are so many more frame houses and so few tenements over three stories high."

CONSERVATION OF LIFE.

"The problem of subsistence is the problem of nine-tenths of the human race to-day, and it is possible that to-night one-half of the people of the earth will go to bed hungry, or at least inadequately fed," declared President Charles R. Van Hise of the University of Wisconsin, in an address recently on the "Ethical Aspects of the Conservation Movement." "We are the most reckless and most improvident of all peoples of all times. But we have seen an outburst of remedial legislation during the first decade of the twentieth century that is unparalleled in the history of the race. This legislation is not the result of hysteria, but is simply the awakening to the necessity of conserving our resources. The time of individualism is gone by. It must give way to collectivism. No longer shall one who controls a natural resource say 'It is all mine—I will do with it as I please.' We must develop a sense of social responsibility. We must realize our responsibility to our descendants. Conservation means the greatest good to the greatest number and that for the longest time."

A MEXICAN HOUSE OF INDUSTRY.

Bishop Aves, who has done such splendid work in relieving the famine-stricken natives of Mexico, tells of an effort he is making to get at the root of the trouble.

"Extreme poverty," he says, "is chronic. The foothold on life is too uncertain. To give some of the destitute girls and women—mostly widows with children—a chance for a little self-help, I am establishing at Nopala, Hidalgo, a House of Industry. I have rented a commodious house (at $5 a month), which I shall furnish with sewing machines. With these and a stock of material (which I can get at nearly cost at an English mill here) the women will be taught to make cheap garments for the market and so earn a few centavos for themselves. I have already three sewing machines in place and hope to have seventeen more by fall. I had hoped I might use the little amount given for relief for the purchase of more sewing machines, but Mr. Salinas writes me that the distress is driving the people in from great distances, some coming over a hundred miles, that he cannot send them away empty, and will soon need more corn if he is to relieve these growing crowds of far-off people. I shall, therefore, use what money remains—something over $200—for more corn."

TOWN PLANNING IN LIVERPOOL.

Throughout the recent Town Planning Conference at Liverpool, there was an insistent demand for schemes providing cheap cottages for workingmen, and the hope expressed that in the desire to secure the selectness and conserve the amenities of the suburbs of the future, town planners will not turn a deaf ear to the cry of the poor.

"ONLY SOME COLLARS."

Only a short time ago a lady handed in a box of collars and several ties to the Church Rescue Mission in Boston, saying, "They are only some collars." One of those very collars was given to a man the next morning and the following Sunday he came to the superintendent of the mission, saying he had obtained work and it was all due to the clean collar. "How can a person respect himself when he is dirty and forlorn?" says Jones. "We thank our friends for the shirts and collars, also for the fine suit of clothes we had asked for. The first time this man wore them was to the Holy Communion on Easter morning."

Correspondence

All communications published under this head must be signed by the acutal name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SEEKING A "CALL."

To the Editor of The Living Church:

THE letter of the Rev. James Sheerin under the above caption deserves more than a cursory reading because it strikes at the root of an evil in our system of clerical appointments which must be remedied if we are to have anything like efficiency.

I feel free to write a letter for publication on this subject because I am not "seeking a call," having for many years ministered to the same congregation I served when a student in the General Theological Seminary.

That in the very issue of The Living Church, in which Mr. Sheerin's interesting letter appeared, was published an advertisement for work by a priest of my acquaintance, struck me as a singular coincidence.

The applicant is a man in his prime; distinguished in appearance, of high birth, very marked gifts and interesting personality. He would grace an exacting pulpit, prove a spiritual counselor of high degree, and conduct the temporal affairs of a parish with business-like proficiency. But—he will not be satisfied in any place where the Catholic religion as interpreted by the so-called "High Church" party may not be taught and practised.

Now it would be a very simple matter if he could go either to his own Bishop, or to another of his acquaintance, and say, "Won't you place me where I may serve acceptably?" But here another factor, and an important one, enters in.

The wardens and vestrymen have the right of election and they may, or may not, accept the Bishop's nominee. With a strange perverseness the ordinary vestry will refuse to elect one who has signified a desire for the place, either directly or indirectly.

In all other departments of life this is not the case; but the priest must appear indifferent to all opportunities for the exercise of his special abilities until, in some *extraordinary* way his fame may reach a parish that may be looking for a clergyman.

Is it any wonder that young men of intelligence and independence hesitate to give themselves to a calling so precarious?

A clergyman of wide reputation and distinguished ability, who had withdrawn from active work for a year's rest, confessed to me recently that he simply could not find a suitable opening. He was far from the age of retirement, and, notwithstanding his splendid service to commend him, no place that he could accept was offered him.

On the other hand, a college friend of good ability but no exceptional gifts, told me that he had received as many as thirteen calls in a single year. His experience, I fancy, is quite unique.

In the absence of any *regular* procedure is it remarkable that men who have families dependent upon them, and no private means, should resort to the only apparent methods within their reach?

In my judgment the system is more to be criticised than the victims, and personally I have the keenest sympathy for the men who are driven to such straits.

J. Holmes McGuinness.

Chester, N. Y., March 13, 1911.

METHOD OF CHURCH ENDOWMENT.

To the Editor of The Living Church:

WILL you kindly permit me to call the attention of your readers to the following telegraphic dispatch, which appeared in the New Orleans *Times-Democrat* of March 13th?

"Boston, March 12.—Thirty men of the Sacred Heart parish, East Boston, have taken out endowment life insurance policies in favor of the Rev. Father James H. O'Neil, their pastor, to pay for a new convent. The plan is backed by a local insurance company, the officers of which have held several conferences with Father O'Neil with the sanction of Archbishop O'Connell. By this plan, which was thought out by Father O'Neil, within twenty years ten members of the Church will have paid in $1,000 each, ten $680, and ten $500. With the expiration of twenty years the entire cost of the building, $30,000, will have been paid for out of dividends.

"Under the plan $10,000 of the guarantee fund will have matured in ten years or sooner, the second $10,000 in fifteen years or less time, and the third $10,000 in twenty years or sooner.

"The ten persons in the first series will insure for $1,000 each for ten years, the second ten for the same amount each for fifteen years, and the remaining ten for a like amount for twenty years."

This is the work the Church Endowment Society has been doing

for years and is still doing. If your readers have never read the booklet, *Donations, Bequests, and Endowments*, published by The Young Churchman Co., Milwaukee, I advise them to do so without delay. The Roman Catholic Church has utilized the plan set forth in that booklet, as have also other religious bodies. The American Church has also utilized the plan to some extent, and the reason I ask that the telegraphic dispatch be given a place in your columns is that the plan and the booklet may be again brought to the attention of your readers. The booklet may be bought from The Young Churchman Co., Milwaukee, at 3 cents a copy, and as its object is to present a plain, wise, simple, and effective means of securing endowments, it should be very generally read.

Yours truly, HENRY L. PUTNAM.

New Orleans, March 13, 1911.

CHINA—ENGLAND—OPIUM.

To the Editor of The Living Church:

THE paragraph in your issue of February 18th gives—unfortunately and unintentionally—a rather misleading impression. Although 1917 is the date for the *final* exportation from India, the treaty which runs from 1907 required a 10 per cent reduction annually till it finally ceases.

Although in parts of the vast empire of China the growth of the poppy has almost entirely ceased, in other parts, according to some of the best authorities, the diminution has not been nearly so rapid and it is held that the terms of the treaty made for the ultimate fulfilment more hopefully than would otherwise be the case.

Yours, etc. HERBERT LAWRENCE.

London, March 8, 1911.

WHEN MISSIONARY BISHOPS ARE CONSECRATED.

To the Editor of The Living Church:

HAVING more than a generation ago adopted the plan advocated by "A. E. Clattenburg," I heartily endorse it, only venturing by way of amendment to suggest that the prayers and alms be asked for the new Bishop and his diocese on the *day of consecration* instead of on the Sunday after. Yours,

HERBERT LAWRENCE,

London, March 8, 1911. *Sometime Decanal Secretary S. P. G.*

GUILD OF THE LOVE OF GOD.

To the Editor of The Living Church:

MAY I again have the privilege of using your columns? Quite a few who have seen my letter concerning the Guild of the Love of God in your issue of March 11th have sent me the fee with a request to be enrolled as a member. Those who desire to join are requested to take notice that they must *first* send for *application blank*. This is to be signed by a priest, preferably one's confessor. Upon receipt of this, card of enrollment and badge are sent.

I should be glad to have local secretaries in different parts of the country to secure members, each having a supply of circulars of information, application blanks, etc. The larger the membership the greater the benefit to *isolated* Catholics as well as those in the cities. Again thanking you, C. THACHER PFEIFFER,

Sub-Warden, G. L. G.

Canton, N. Y., March 14, 1911.

THE PULPIT FOR THE GOSPEL ONLY.

To the Editor of The Living Church:

PERMIT me to express my strong dissent to the sentiments expressed by the Rev. C. C. Kemp in his letter entitled "A Mistaken Theory," in your issue of to-day, March 18th. I maintain, as I believe the majority of my brethren in the ministry also maintain, against Mr. Kemp's criticism, "that Christian preaching as such has nothing directly to do with business or politics." Its only rightful subject is the *Gospel*—to teach men what God would have them believe and do, for the salvation of their souls; to deliver to them and to *enforce upon them* the authoritative traditions of God's Church handed down from the Apostles' days upon these two points of *individual belief and practice*. It has no message from Christ as to how men shall organize their civil governments, their social or economic systems. There can be no authoritative preaching upon those matters. The true preacher is to say "By the authority of God's Catholic Church voiced in the ages all along, I bid you, my people, believe these Creeds, 'keep and observe' these two sacraments and four sacramental rites of orders, confirmation, absolution, marriage, with their moral requirements. I stand in the pulpit to expound these things to you and only these. I am not here to give you my individual opinions as to how social, business, political matters should be conducted, but as God's ambassador, to command you to do thus and so for the salvation of your souls." It will simply degrade the pulpit and deprive it of all claim to men's reverence and obedience when preachers dare use it to say "Righteousness, oh my people, requires you to reconstitute your social system, to take possession by your government of all means of production and set up the Socialist Coöperative Commonwealth; or righteousness requires you to support such and such proposed legislation about local option, or prohibition, or the regulation of business enterprises, or such and such so-called reform measures which I present unto you." Except where the preacher has the authority of the Church of the Ages to back his words, the man in the pew has the right to answer him and say: "I have the right to follow my own opinions about these matters and refuse your guidance." The sad results of political and economic preaching, such as my reverend brother would have, are abundantly manifest among certain of our separated brethren. Let not our preachers act upon the idea that their individual opinions about the "righteousness" of political and social questions are infallible. Let them keep their pulpits for deliverances which they know are infallible, because resting upon the authority of God's appointed and infallible teacher, the Catholic Church throughout the world. The world has mourned, "O Liberty, what crimes are committed in thy name!" Should my reverend brother's ideas prevail, this American Church would soon be mourning, "Oh *Righteousness*, what confusion and what troubles have been wrought in thy name!"

CUSTIS P. JONES.

Baltimore, March 18, 1911.

"WHAT NOW OF THE GALILEAN?"

"When the Emperor Julian attacked Christianity by that stratagem of war and violence which bears his name, and, absent from the empire, had gone to seek in battles the consecration of a power and popularity which he thought would achieve the ruin of Jesus Christ, one of his familiars, the rhetor Libanius, on meeting a Christian, asked him derisively, and with all the insolence of assured success, what the Galilean was doing; the Christian answered: He is making a coffin. Some time afterward Libanius pronounced the funeral oration of Julian over his mutilated body and his vanished power. What the Galilean was then doing, gentlemen, He does always, whatever may be the arm and the pride men may oppose to His cross."—LACORDAIRE.

"What now of the Galilean?"
The scornful sophist cried
To a Christian he met in the morning
Of Julian's power and pride,
When, on altars long deserted,
Again were the victims laid,
And again to Jove and Venus
Were the ancient honors paid.

"Methinks, if He be what thou sayest,
He is strangely idle these days.
Is He weary of saving His people,
And deaf to the prayers they raise?
Canst tell me what He is doing?"
And back, with a confident smile,
Quietly came the answer:
"He is making a coffin the while."

With a start and a stare, the pagan,
Scowling, went on his way.
"Making a coffin!" he muttered;
"Good luck to that making, I say,
If it be for Himself—and Jove send it!—
And the fools that call on His name;
For since these Christians were heard of
The world has not been the same."

The heathen jeered and exulted;
The faithful fasted and prayed,
Strong in the Lord who had bought them;
And soon the coffin was made.
A fight in the desert—an arrow—
And Julian's course has been run;
And the sophist, mourning his master,
Knows the scorned Galilean has won.

So it ever has been and will be.
War 'gainst the Cross, if ye choose,
Julians, philosophers, scoffers!
Ye battle only to lose.
Publish your "Creeds for the Future";
Smile at the faith of your sires;
Set up your altars to "Reason,"
And feed with your incense their fires.

Still liveth the Galilean,
As live He ever will;
Still is He making coffins
For Error and Wrong to fill.
Laugh, if ye will, at the warning;
Mock at the Voice of the Past;
But ye strive against God, and your systems
Will come to their coffins at last.

CHARLES FOLLEN LEE.

St. Mary's Rectory, Northeast Harbor, Maine.

THE ONLY philosophy of evolution which Christianity is bound to fight is that which invites us to contemplate the universe as a seed plot, and then forbids us to believe that any Sower ever went forth to sow. This *non sequitur*, Christianity does indeed reject and with emphasis.—*Rev. Dr. W. R. Huntington.*

Literary

SHAKESPEARE VS. BACON.

The familiar argument, *Bacon is Shakespeare*, is presented by Sir Edwin Durning-Lawrence in quite an overwhelming manner, at least as regards form and style, in a volume bearing that title. It is printed on beautiful paper, firm and smooth faced, and contains forty-three full-page plates with many "ornamental headings," portraits, and fac-similes. The author appends a carefully collated reprint of Francis Bacon's "Promus of Fourmes and Elegancyes," in manuscript in the Harleian collection at the British Museum, and originally printed in 1883.

The reader is required to make comparison for himself between Bacon's material and the plays known as Shakespeare's, but Sir Edwin believes that no fair minded student will fail to recognize the great use made of these notes in the plays. Of course the author points out the anachronism that the person known as Shakespeare should have possessed the vast knowledge on almost every subject, practically embracing all that was known at that time, of the writer of the plays—law, military affairs, ecclesiastical matters, court etiquette, the manners of high society, literature and its concerns, and the knowledge of cities and of men only to be gained by travel and experience. The whole case may be said to rest upon the single question: "Who was in existence at that period who could be supposed by any possibility to be this universal genius?" None but Francis Bacon!

The author of this book demonstrates in a striking way the weakness of the evidence which authenticates the personality of Shakespeare. He doubts whether we have any genuine signatures or authentic portraits. The Stratford bust, containing the pen, is certainly a false reproduction of the original bust which is figured in Dugdale where the subject leans upon a sack of wool or a packet of hops. The painting at Stratford is undoubtedly fraudulent, though it has been so often used without any misgiving in illustration of Shakespeare's works.

Sir Edwin Durning-Lawrence does not make extensive use of the Booth cryptogram methods, using inferential and less scientific means of proof, except with the famous word in *Love's Labour Lost* —"Honorificabilitudinitalibus." Applying numerical values to the letters of this word, the sum of the values of the initials added to that of the terminal letters produces 136, the number of the page in the first folio; while the numerical values of the intermediate letters amount to 151, which gives the position of the word on the page—being the 151st word in the ordinary type. Also, the whole word of twenty-seven letters is placed on the twenty-seventh line. The twenty-seven letters compose a correct Latin hexameter, which reads as follows: "Hi ludi F. Baconis nati tuiti orbi," meaning "These plays, F. Bacon's offspring, are preserved for the world."

The references to Shakespeare are studied in "Every Man Out of his Humour," "As You Like It," "The Return from Pernassum," and "Ratsei's Ghost," and the allusions to the "unlettered rustic" of Stratford are thought to be sufficient to settle the claims of his adherents, while Sir Francis Bacon's recognition as a great poet by his contemporaries is made quite clear. More even than in the plays he is revealed in the sonnets.

It is certain that in spite of the natural desire to embody enthusiasm in hero worship, the spirit of incredulity, to say the least, is very wide and is growing, as to the individual man known as William Shakespeare, such as he is revealed by the few particulars which are in our possession, having produced the grandest works of the human mind. [*Bacon is Shakespeare*. By Sir Edwin Durning-Lawrence. The John McBride Co., New York. 1910.]

ERVING WINSLOW.

POLITICAL SCIENCE.

Introduction to Political Science. By James Wilford Garner, Ph.D. New York: American Book Co. 61 pp. $2.50.

Dr. Garner, professor of political science in the University of Illinois, has done a thoroughly good piece of work. He has brought within what, under all the circumstances of the subject must be considered compact and reasonable space, a thoughtful and illuminating discussion of "that part of social science which treats of the foundations of the state and the principles of government." His book is a treatise on "the origin, nature, functions, and organization of the state." An opening chapter discussing the nature, scope, and methods of political science is followed by admirably proportioned chapters on the nature and essential elements of the state; on the forms of the state; on the forms of government, including a scholarly discussion of the elements of strength and weakness of each. Still other chapters treat of sovereignty, its essential characteristics, and its abiding place in the state; on the functions and sphere of the state, including the various theories of state activity; and on the organization of the state, including chapters on the executive, legislative, and judicial departments. In addition there are striking chapters on constitutions, their nature, forms, and development; on the distribution of powers of government; on the electorate; and on citizenship and nationality—subjects not treated, or at least not treated in such detail, in any existing treatise on the state, published in the English language.

This volume is by no means an original contribution in the sense that Bluntsclix's is, or Janet's, or Hamilton's, but in many respects it is more valuable because so comprehensive and so fully descriptive. Although the author's aim in the preparation of this work has been to provide a text-book for students which, though elementary, shall cover a wider range of topics relating to the state than is usually dealt with in treatises designed for text-book use, and although he "makes no pretension to having treated the subject in an exhaustive manner, and simply attempted to set forth in an elementary way the more important theories concerning the origin, nature, functions, and organizations of the state, and to analyze and criticise them in the light of the best scientific thought and practice," nevertheless he has produced a book worthy of an important place on the shelves of those who wish to have at hand an authoritative treatise on topics of present moment.

For some reason not explained, Dr. Garner has omitted all references to cities and their government. In view of their great and growing importance, and their preponderant influence in modern govnment, this is a serious omission, a very serious omission indeed. Possibly he may have in mind a second and supplementary volume to cover this important field.

CLINTON ROGERS WOODRUFF.

ESSAYS ON THE PSALMS.

A thoroughly admirable and stimulating volume on the Psalms has come to us from the press of Longmans, Green & Co. This is entitled *Lex in Corde* (The Law in the Heart), being studies in the Psalter, by Dr. Emery Barnes. The fact that the author is Hulsean Professor of Divinity at Cambridge and Examining Chaplain to the Bishop of London vouches for his scholarly attainments. The book is divided into eighteen chapters, each studying a single psalm with a view to adducing one lesson therefrom. Thus, the Second Psalm is entitled "Messiah the Universal Shepherd"; the Thirty-Seventh Psalm, "The 'Optimism' of the Saints"; the Nineteenth Psalm, "Man's Insignificance Stays Itself on God." We are used to books of strict scholarship on the Psalms as well as to volumes of merely good-natured pious commentary. The former is for the special student; the latter can please only listless thinkers. Dr. Barnes' volume is equally redolent with scholarship and devotional application. We recommend the book to clergy and laity as an illuminating presentation of the meaning of the Psalter.

S. S. D.

"PREACHERS AND TEACHERS."

Preachers and Teachers. By J. G. Simpson, D.D., Canon of Manchester. New York: Longmans, Green & Co.

On the principle that "the best preparation for preaching is to live among preachers, not to catch their manner but to absorb their spirit," Dr. Simpson sets forth his work on *Preachers and Teachers*. Having been a preacher himself for twenty years and a teacher of those who are to become preachers for ten years, he realizes "how little it is possible to accomplish by direct methods in preparing others for the pulpit." Rather to "sit under great preachers until you grow into fellowship with the message as they deliver it is the best advice that can be given." Inasmuch as that is impossible for the majority of those who are preparing for the ministry, they must turn for inspiration to those great preachers whose tongues are now silent but who live in the works which they have left behind. Therefore the effort in this volume is to bring the example and the spirit of some of the noblest men of the past into living touch with the needs of the modern pulpit. Of some of these the author speaks from personal acquaintance, but of all of them he shows that he has been a careful student.

In his first chapter, Preacher and Teacher, he passes rapidly in review Chalmers, Latimer, Robert Hall, Irving, Robertson of Brighton, Liddon, Spurgeon, and Principal Caird. With a few bold strokes he characterizes each, making them stand out as living realities and indicating the secret of their power. In like manner the preachers of the seventeenth century and earlier are considered, and the book closes with "The Needs of the Modern Pulpit." These needs are counted as many, inasmuch as "the Anglican pulpit can hardly at the present time be described as either interesting or impressive." Some of these needs are named and some of them are met by this close touch with these great preachers of the past. We breathe here the atmosphere in which these men lived and somehow we feel the fire which burned within them. By this means, it is urged, we may be brought to preach the whole gospel of Christ.

The book is readable and interesting throughout.

CHARLES H. BOYNTON.

"BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man."

Department of
Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THE institute held in Chicago from February 19th to 23d was of more than diocesan interest. It was conducted in two classes by Miss Lindley of New York and Miss Hutchins of Boston. Four dioceses were represented: Chicago, of course, most largely; and Quincy, Michigan City, and Milwaukee sent student representatives, and all who had the benefit of these delightful instructions felt that this "institute" marks a step forward educationally and that it has been an important event in the life of the Chicago branch of the Woman's Auxiliary.

Chicago expects to meet her apportionment for 1911 and looks upon the plan as a means of education not only in the way of responsibility but as explanatory of the relation of the Board of Missions to the parish and diocesan branches and to each individual mission field and missionary. The diocesan branch is also trying to rise to the measure of its opportunities in connection with the Jubilee meetings which are still holding the interest of the religious world. It is felt that sympathy with this movement will result in larger gifts to the United Offering.

An enthusiastic correspondent sends many columns of newspaper clippings describing in glowing phrases the great Jubilee meetings held in Albany and Troy. Only bits can be culled, but one good "bit" is that Bishop Doane invited a number of those women speakers, Mrs. Montgomery, Mrs. Peabody, and Dr. Noble to dinner on his seventy-eighth birthday.

All Saints' Cathedral was filled beyond its seating capacity for the final meeting, at which John W. Wood traced the missionary career of the women workers through the last half century and said: "Only as we are able to build Christian homes in a nation shall we be able to Christianize the nation. These women can create foundations for what is to be some day the greatest Christian empire of the eastern world."

He referred to the work of Deaconess Phelps, Miss Haywood, and Miss Ridgway, who had been giving devoted lives and trained ability to the cause, and called a girl's school in heathen lands "that little piece of leaven" which is to transform the world.

An afternoon meeting at St. Peter's resulted in pledges of several hundred dollars for missions. A reception was given at the executive mansion by Mrs. John A. Dix, who was assisted by the wives of the rectors of Troy and Albany churches.

The annual meeting of the W. C. A. of Minneapolis was held in St. Paul's Church, February 24th. In his address Bishop Edsall emphasized the crying need of a Travellers' Aid Home, and the greater care of unprotected girls, which need had been impressed on him most strongly in his travels through the diocese. The Bishop also urged the minimizing of the number of juvenile offenders and criticised as an insidious evil the giving of costly public entertainments.

The stone cross has been placed in position on the beautiful new All Saints' Cathedral in Indianapolis. Soon the building will be completed and with it a truly city-like ecclesiastical square. There has not been a loud or irreverent word from any workman on this building. There is something wonderful in the influence which a building church spreads in the neighborhood. Everybody watches it and people stand gazing while the intricate pieces of stonework are fitted; and when the cross was at last placed in its exalted position at the front, it seemed at once to send its beneficence far and wide. All Saints' Cathedral has an association of women, as a part of its building committee, one might say. This association is made of people who are willing to give 25 cents a year to the fund. It pledges certain amounts yearly to the Bishop and as yet has kept every pledge. Last autumn, the association compiled a Riley calendar, which proved a financial success. They obtained the right from Mr. Riley's publishers and carefully selected extracts from the poet, making a very popular calendar, with the photograph of Mr. Riley on the cover. These calendars went all over the world; no Cathedral woman was seen without a bundle of them for delivery. Now they are planning an Easter card, to be sold for 5 cents. Emma Carleton has written a suitable verse, which will be printed on dainty spring-looking cards. This card will probably have a large sale in the diocese.

Another plan not yet matured is the giving of the miracle play, "Eagerheart." This will not be done before Advent and will be given in the reverent, careful manner customary with this class of plays. The president of the Cathedral Association is Miss Caroline Howland, who turned the first sod when ground was broken for the building last spring.

"Lenten reading," "Lenten study," "Lenten classes"—these are phrases heard very frequently now. At a Presbyterian missionary meeting lately, we were surprised and gratified to hear the President invite those present to a "Lenten reading—Western Women in Eastern Lands." Dozens of good books are lying on library tables now, which will go back to the book cases after Lent. My own choice collection of Church books is on its annual Lenten tour. *The Church for Americans, Wesley and His Times,* and others are being studied by women who are preparing historical papers for a Friday morning class. *Everyman's History of the English Church* is proving a great favorite. Its wonderful pictures are almost better than its letterpress. We are using it in Indianapolis as outline and filling in with other good histories. The Auxiliary in Grand Rapids is also using it.

A branch of the Woman's Auxiliary has been organized in Trinity parish, Lander, Wyoming, the officers being Mrs. A. F. Schepp, president; Mrs. Carl Earl, vice-president; Mrs. M. Kurfong, treasurer; Miss Nellie Nickerson, secretary; Mrs. Freiser, United Offering treasurer. St. Andrew's mission, Atlantic City, has the honor of leading among the missions attached to Lander in the effort to pay the apportionment for general missions.

A set of six Altar Books has been given as a memorial to Sarah Moore Knickerbacker, wife of the late Bishop Knickerbacker, by the women of Christ Church, Indianapolis, of which Mrs. Knickerbacker was long a member. The books are bound in red levant and are handsomely inscribed. They will be blessed on Maundy Thursday and used for the first time on Easter Day.

A Quiet Hour for the Woman's Auxiliary of all the parishes in Harrisburg, Pa., was held in St. Paul's Church, on Thursday afternoon, March 9th, from 2 to 4:30, conducted by the rector, the Rev. John Mills Gilbert. The three addresses were on the Life of Our Lord, under the following heads: "Nazareth: the Life of Preparation in the Home"; "Capernaum: the Life of Making Time for Prayer and Giving Time to Help"; "Jerusalem: Fulfilment of Personal Duty, and Enlisting Others to go on and Forward With the Work."

From Long Island comes the following: The diocesan branch of the Woman's Auxiliary met in Brooklyn on Thursday, March 9th. Bishop Lloyd made two addresses, one on the needs of the work for negroes, the other in behalf of the apportionment plan. Appreciative words were spoken for the Raleigh and Lawrenceville schools. The Bishop urged the necessity of arousing the members of parishes to the obligation of contributing to the missionary apportionment. It was announced that there will be a missionary rally for the diocese of Long Island on March 30th, at 10 A. M., in the Church of the Redeemer, Brooklyn.

THE CROSS.

"Greater love hath no man than this."

Lo, here, the lines of Love's supremest test;
Man's gauge, which God accepts and deigns to meet,
Its length, breadth, depth, and height complete.
The bourn of the Good Shepherd's tireless quest;
The pole to fix man's gaze, sin-stung, distrest;
Sign of that triumph which the saints repeat;
The pledge of perfect service—hands and feet,
Head, heart, in one great cause by Christ imprest.

O wondrous Sign! Yet all inadequate
To measure that Immeasurable Love!
So God interprets for our finite powers—
Holds back the Infinite and bids it wait
Till we by our own scale *His* Love may prove,
While He, by the same lines, makes test of *ours*.

JOHN MILLS GILBERT.

NOT UNTIL our brawling ceases and the champion of each side of the question rounds his truth with his adversary's truth which he has been denouncing; not until the apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself—not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of Man.—*Phillips Brooks.*

THE MAP OF THE WORLD.

When first I saw the map of the great world,
I bent above the chart with puzzled brow
To trace those boundaries was a weary task;
But with what different thoughts I view it now!

The countries, mountains, islands are the same,
The dots of cities have not changed their place;
There are the oceans that I used to name,
And all the rivers that I learned to trace;

But ah, what wonders, hidden from me then,
Are now revealed, which thoughtfully I view!
What mighty miracles of God and man
Make that old map so interesting and new.

Each country now, with separate message stands,
A human history that appeals to me
Distinct, and differing from all other lands,
Yet linked to all by common destiny.

By life and death, by sorrow, and by joy,
By the sure process of advancing days—
Things rarely thought of by the girl or boy,
These are the things I see when now I gaze.

I see the oceans, too, one stretch of blue
'Circling the continents with a pulsing tide,
Forever moving 'twixt the old and new,
Vast as the mysteries their bosoms hide;

Those mighty oceans with their boundless curve,
Those mighty oceans that are never still,
Throbbing and quivering like a vibrant nerve
With depths profound, as the "Eternal Will,"

All this I see, and o'er the wondrous whole,
That sovereign Power, inscrutable, divine
The "God Incarnate" of the human soul,
The Living Christ still active in mankind,

The Christ of progress, and the Christ of hope,
The conquering Christ no centuries can dim,
Still moving forward with uplifted cross,
Still urging men to come, and follow Him.

—*Felix Connop.*

A CYCLE IN PROVENCE.

By Eva Mills Anderson.

THE great summer festival of rural southern France (Provence has much outgrown its original limits) is the feast of Saint Jean. There is no family so poor that it does not have some special treat that day, it may be a little meat, or a fowl added to the ordinary *potage aux herbes,* or a few vegetables besides their *bouillabasse,* the common garlic flavored, saffron colored fish soup of Provence. Perhaps it may be a glass of wine instead of their ordinary *piquette,* which is made by pouring water over the grape pomace after all the juice has been expressed or a few sweet cakes as a dessert for the common plain meal.

In our neighborhood Michael Séguier is the most important farmer, and all his neighbors are invited to the evening féte at his farm, where, during the day, his laborers have collected at the highest point a huge pile of dry juniper wood. Everybody comes, rich and poor, young and old, in holiday garb; the young people wearing wreaths of leaves and flowers, and bearing yet other garlands and bouquets as votive offerings at the fire of Saint Jean. They clasp hands and circle around the brush heap, singing improvised songs.

"Who shall light the fire?" calls Farmer Séguier, after the dancing lags a little. "Who shall light the fire of good Saint Jean?"

"François and Clarisse!" shout a score of voices.

François protests feebly, but with an eager look in his eyes, while Clarisse, blushing, tries to hide behind her companions. The shout is repeated still more loudly, "François and Clarisse!" and their comrades push the couple forward. For has it not been the custom from time immemorial that the latest engaged pair shall light the fire of Saint Jean?

Blushingly, protestingly, Clarisse receives two fagots from one of the improvisators, who sings her praises and the praises of her lover, whoever he may be (the singer winks at François, winks which the company emphasizes by unmistakable gestures), and he then poetically tells the chosen one she is to present one of the fagots to the man she prefers.

Clarisse hangs back, but the troubadour pulls her by the hand, stopping before each young man of the group, whom he characterizes by some witty or eulogistic allusion. At last they pause before the eager François. The singer launches the most extravagant laudations, and at last Clarisse, as if persuaded by his praises, timidly offers the fagot to her expectant lover.

There is a peal of laughter, much applause, and then the cry, "To the fire! To the fire! Light the fire of the blessed Saint Jean!"

Some one lights their fagots, and hand-in-hand, preceded by the improvisator, they approach the pile and thrust their blazing torches into the heap of juniper. An anxious moment ensues, then, fortunately, the fire seizes the dry wood, and instantly the flame leaps skyward. It is a happy omen. For tradition teaches that if the fire burns well it augurs a prosperous future, while if the fagots fail to ignite the heap, woe, bickering, and unhappiness await the couple whose troth is thus plighted. As the flame ascends congratulations are showered upon the affianced pair.

All dance around the blaze singing and casting in their votive garlands with good wishes for the betrothed. Then some one shouts, *"Voila! voilâ!"* The singing is hushed, the dancing suspended as they watch the signal fires blazing in every direction upon a score of other farms where similar festivities are taking place.

It is a glad night for François and Clarisse, and a sad one, too; for before daybreak he must go to the mountains to care for the sheep. He will not return before the autumn. He has waited only for the feast of Saint Jean.

Not long after this midsummer festival comes the harvest. Everybody, men and women, except the very aged, infirm, or young children, gathers before sunrise at the village church. There they form a procession, Father Ambrose leading, to go to the farms; for the farmers live in villages, and go thence to their work. They go out with laughing and singing, the young people joking and pushing with a good deal of rather rough but innocent play. They soon come to the place where the line must break, and the workers go to the different properties. The oldest man cuts a handful of grain from the nearest field, hands it to the curé, who blesses it and winnows it slowly in his hands. By one impulse all fall upon their knees before the standing priest. He reaches out his hands in benediction.

"May the harvest which God has given us be blessed. We thank Him for the rain which has watered, the heat which has ripened the grain in our fields, and on our hillsides. Do not forget, my beloved, the poor who are God's children. Glean not so closely as to leave nothing for them. Remember the birds that God has created, and harm not the little nests that are hidden in the stubble. Now, my people, God bless you. To your work, harvesters. Bread earned by labor is always the sweeter. May you have all you need, and some to spare.

"This is for the birds!" he adds, throwing the winnowed grains in the air.

All arise, courtseying and saying, *"Merci, Monsieur le curé!"* as they hasten to the fields.

The harvest is hardly ended before the vintage begins. There is great anxiety as to the quantity and quality of the grapes, for upon that much of the prosperity of the community depends. Not until the clusters are gathered and well sold, do the people dare to breathe easily. Soon thereafter it is time for the frost and snow to fall in the mountains, and that means it is time to bring the sheep home. Messengers from the herders inform the villagers that they are to come on a certain day, and everything is made ready for their reception. The byres are swept cleaner than ever, if that is possible. Fresh straw is scattered in all the stalls. Milk is set ready to warm for the young lambs whose mothers may be too weary, or be unwilling, to nourish their offspring. Not a person, not even a child, goes out of the house without shading his eyes with the palm of his hand and scanning the mountain path.

"Not yet, not yet!" they say cheerfully, "It is not yet time." Late in the afternoon some one cries, *"Voila! La forteresse!"* Every one rushes out, and their eager glances discern a cloud of dust far up the mountain, where the ruined walls of a Roman stronghold still occupy the shoulder of a peak. Then there is great bustle. Everything which was well done before must needs be done over again. Every point of the descent, at first marked only by the pillar of cloud, is noted. At last the individuals can be distinguished; the lordly rams with heads erect, leading the flock, then the sheep, the ewes and their nurslings, while the very young are carried in baskets upon the mules. All are weary. They come huddling in at the wide-open gate, the old sheep seeking their accustomed stalls

as if they had been absent only a day. The herders and laborers are busy finding places for the others, the dogs leading and driving them with almost human intelligence. When all is done, François comes into the courtyard seeking some one with anxious glance. Ah, there she is just at the corner. He bounds forward and seizes her hand.

"How are you, Clarisse?"

"Very well, my friend; and you?"

"Well, as you see," and hand in hand they go together into the earthen-floored, wide-chimneyed kitchen, where supper is served.

In the winter the villagers gather in companies at one house after another. The older men smoke their pipes, talk over the news and discuss politics. Oh, what politicians these Provençals are! School and church, church and school! "France is on the road to destruction." "France was never so well governed as now!"

"Zola is a monster!" "Zola will be canonized as a saint when the French people learn to value his services rightly!"

And many of those who so stoutly maintain these opinions could not understandingly read one line of Zola. There are a few Camisards from the Cevennes in the district, and their opinions are listened to with a polite tolerance by their companions of the majority.

The older women busy themselves with their knitting, sewing, mending; a few do some lace making, while the young people gaily husk the corn, throwing the husked ears from one to another. If a lad unluckily allows one to drop, they heap the husks upon him with much boisterous glee.

Francois and Clarisse have arrived under the watchful care of Mother Jeannettou, who passes into the house while they seat themselves for a moment on the wooden bench beside the door. A star falls. Both cross themselves.

"Pray God that unhappy soul may not stay too long from Paradise!" petitions François.

"Amen!" devoutly responds Clarisse. A long silence. Then Clarisse asks, "What did you think about when you were up there on the mountain so long?"

"Of you, my friend."

"But not of me all the time, François?"

"No, sometimes of the sheep, and of how they were faring. Sometimes I thought of the stars; they are so near, you know, when one is in the mountain. Look up there, Clarisse, there are the Three Kings (Orion). That is our clock. By them we tell the hour. No need for me to carry a watch, like a dandy from Avignon. Down farther toward the south is the great fagot of the sky, Jean of Milan; I know a story about that star."

"Tell it to me, François."

Just then the door opens, and, conscious that their delay might be the subject of remark, they arise and go in. Mother Lissette is finishing a story to which the others are listening in awed silence.

"Yes, the knock sounded after I had churned the whole day, and no butter came. Something told me to be careful, and I picked up the crucifix before opening the door. When It saw the holy rood It vanished with a dreadful cry which sounded from one cottage to another, until it reached the mountain sides, and filled the valley with its anguish. I sank upon my knees, repeating my prayers until all was quiet again. Then I took the cross and laid it on the churn, and, lo, when I looked within the churn was full of butter."

A respectful silence followed, then Farmer Gautier said, "You should have thought of that sooner, Mother Lissette."

"Yes," she answered simply, without suspecting the sarcasm, "I do that first every time now."

"And the butter always comes?"

"Yes, if the cream is not too hot or too cold."

"What was the story you were going to tell me?" François, asked Clarisse as, an hour or two later, they were faring homeward, closely followed by Mother Jeannettou.

"That was one of the stories the old shepherds tell to the young ones when we are up in the mountains. It is about the Three Kings. Once the Three Kings and the Poussiniere (the Pleiads) were invited to the wedding feast of one of their star friends. The Poussiniere started first, and took the road which led them to the very vault of the sky. See them up there! They liked the place so they come back to it every year. The Three Kings took a shorter road and caught up with them; but Jean of Milan, who had overslept, was far behind, so he threw his staff and pierced the Three Kings. That is why they are called the Staff of Saint Jean."

"Oh!" gasped Clarisse, almost suffocated by her pride in the acquirements of her lover.

"Yes," François went on, "and look at the Highway of Saint James (the Milky Way). It reaches across the sky from France to Spain. It was put there by the holy saint to show our good king, Charlemagne, the road when he went to fight the Saracens."

"Come, children, walk faster!" interrupted Mother Jeannettou. They increased their pace, but François continued his narration.

"But the star we shepherds love the best is the Shepherd's Star, the beautiful Maguelonne. It lights our way in the morning when we take out our sheep, and in the evening when we bring them in again. But Maguelonne is a sad flirt, *ma mignonne,* such as I would not like you to be. She runs always after our Pierre of Provence, and marries him every seven years."

"What is that, children?" sharply interrogates Mother Jeannettou; "there is to be no talk about marrying until after *Le Paque* (Easter)." She hurries along by the side of the young people, and the remainder of the way the conversation is entirely conventional.

Then comes Lent, when even the little social gatherings of other times are suspended, and the festivities of Easter bring the winter to a close. Indeed, if Easter is late the labor of the fields is liable to be much interrupted by the rejoicings attending the weddings which are scheduled to take place before midsummer. That does not please Farmer Séguier and other proprietors of the neighborhood.

"Ah," sighs the landowner, "It would be well to have the marrying all over before seed time begins."

"Yes, that would be well," responds Mother Jeannettou.

"And next week the sowing will commence," insists the farmer. "Father Ambrose has already blessed the vineyards, and Sunday after Mass he will bless the fields."

"Yes," calmly replies Mother Jeannettou again. To herself she thinks, "He has forgotten how it was when he was young. François and Clarisse will be married on her saint's day in two weeks, and that must do for Farmer Séguier."

Late in May François and his wife were returning at night from their day's labor at the farm.

"See!" said François unclasping the tightly held hand of Clarisse, in order to point at a young couple closely followed by the story teller of a previous winter evening, "Mother Lisette will have another tale to tell next winter. I warrant Jacques and Paulette will light the next fire of Saint Jean!"

"May it burn as brightly as did ours, François!" replied Clarisse.

"So be it!" responded her husband.

"CAREST THOU NOT THAT WE PERISH?"

Carest Thou not, dear Saviour, when we die,
Worn out with toil and vanquished in the strife?
We hear the Voice that called us into life,
And perish asking still the question, "Why?"

Carest Thou not, dear Saviour, can it be
That Thou shalt hear and yet not heed the prayer
We utter in our anguish and despair?
Carest Thou not to set Thy people free?

Carest Thou not, when through the weary night
We spend our strength, and toil is all in vain?
Or when our feeble frames are racked by pain
We long to see a single ray of light?

Carest Thou not? O men and angels hear
The Saviour's voice! and ye who find no rest
From strife and sin, so weary and distressed,
The message, "Peace be still!" shall calm your fear.

Carest Thou not, dear Saviour, by Whose love
Alone we live? Again we hear Thy "Peace,
Be still!" and soon the storms of life shall cease,
Our spirits rest at last with Thee above!

Asbury Park, N. J. —*Martha A. Kidder.*

WHEN THE Psalmist said "I am godly" he did not mean that he was God or that he was perfect, but that he was trying to be godlike. He was akin to God, and it was his endeavor to realize, by overcoming evil and exercising faith in divine grace, the higher nature that was potentially in him. This is a very different thought from the teaching, current among some superficial teachers, that man is somehow "divine," and to be confused with the essence of God.—*New York Observer.*

Church Kalendar

Mar. 5—First Sunday in Lent.
" 8, 10, 11—Ember Days.
" 12—Second Sunday in Lent.
" 19—Third Sunday in Lent.
" 25—Saturday. Annunciation B. V. M.
" 26—Fourth Sunday (Mid-Lent) in Lent.

KALENDAR OF COMING EVENTS.

Apr. 18—Conv. Miss. Dist. of Spokane.
" 25-28—Meeting of the Church Congress in Washington, D. C.
" 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

Alaska.

Rev. C. E. Betticher, Jr.

Brazil.

Rev. W. M. M. Thomas.

China.

Hankow:
Rev. Amos Goddard of Shasi.
Rev. Paul Maslin of Wuhu.
Deaconess Katherine Phelps of Wuchang.

Japan.

Tokyo:
Rev. R. W. Andrews.

Personal Mention

The Rev. John J. Bridges will enter on his duties as rector of St. John's Church, Montclair, N. J. (diocese of Newark), on Easter Monday.

The Rev. Herbert D. Cone has resigned the rectorship of Grace Church, Nutley, N. J., to take effect at Easter, when he takes up work in Holy Trinity parish, Philadelphia.

The Rev. Henry E. Cooke has been called to the rectorship of St. John's Church, Cleveland, vacant by the resignation of the Rev. R. W. Church, and has accepted the call as priest in charge.

The address of the Rev. John E. Curzon, secretary of the Fifth Department, is 4731 Beacon street, Chicago.

The Rev. Sidney H. Dixon has resigned St. Philip's, Putnam, Conn., and on March 1st entered upon the charge of the Church of the Holy Trinity, South River, N. J.

The Rev. F. W. B. Dorset has received a call to St. Mary's Church, Williamsport, Pa., and after March 21st should be addressed at St. Mary's Rectory.

The Rev. George C. Graham, who has been taking temporary charge of some of the mission work in the diocese of Washington, has accepted the rectorship of Trinity Church, Carbondale, Pa., and will take charge on Easter Day.

The Rev. Charles P. Holbrook, curate at St. Stephen's Church, Brooklyn, N. Y., has accepted a call to Stafford parish, Virginia, and will enter on his new work about Easter.

The Rev. Paul B. James, who for the past four years has been in charge of St. John's Church, Abilene, Kan., has accepted the rectorship of Christ Church, Las Vegas, Nev., and entered upon his new duties March 19th. Address: Christ Church Rectory, Las Vegas.

The Rev. G. Alexander McGuire, who has been in charge of St. Bartholomew's Church, Cambridge, Mass., for several years, and who has done excellent work among the Negro population of that city, has resigned and will associate himself with the American Church Institute for Negroes. He will give up his present work after Easter.

The Rev. Wallace A. Williams has resigned the rectorship of Trinity Church, Trinidad, Colo., and has a year's leave of absence from the diocese.

ORDINATIONS.

Deacons.

Kearney.—In St. John's Church, Broken Bow, Neb., on the Second Sunday in Lent, by the Bishop of the district, Will S. J. Dumvill. The sermon was preached by the Rev. Charles F. Chapman and the candidate was presented by the Rev. Lee H. Young. The Rev. Philip G. Snow read the preface and the Rev. John M. Bates acted as Bishop's chaplain. Mr. Dumvill has charge of Broken Bow and adjacent stations. He was formerly a Methodist minister.

New Jersey.—On March 15th, in St. Peter's Church, Freehold, by the Bishop of the diocese, John Bradburne. The candidate was presented by the Rev. Howard E. Thompson, rector of St. Luke's Church, Newbold-Westville, who also preached the sermon. It was under his rectorship of St. Peter's, Freehold, that Mr. Bradburne decided to take orders. Mr. Bradburne is headmaster of the New Jersey Military Academy, Freehold. He will continue in that work during his diaconate, and by appointment of the Bishop is also officiating at Trinity Church, Matawan, N. J.

Priests.

Maryland.—In the Memorial Church, Baltimore, on the Second Sunday in Lent, March 12th, by the Bishop of the diocese, the Rev. Wesley David Adams. The Rev. D. P. Allison presented the candidate, and the sermon was preached by the Rev. William M. Dame, D.D., rector of the church. The Rev. W. Page Dame was also present and joined in the laying on of hands. The Rev. Mr. Adams will continue to serve as assistant minister at Trinity Church, Towson, Baltimore county.

Oregon.—On Sunday, March 12th, at the pro-Cathedral of St. Stephen the Martyr, Portland, by the Bishop of the diocese, the Rev. Henry H. Marsden. The candidate was presented by Archdeacon Chambers and the sermon was preached by the Rev. Charles Wilson Baker. Mr. Marsden has served his diaconate at St. Peter's Church, Albany, Ore., and will continue his work in the same field.

BORN.

Ingley.—A son, to the Rev. and Mrs. Fred Ingley, at St. Matthew's Rectory, Kenosha, Wis., on Sunday, March 19, 1911.

DIED.

Kedney.—Entered into Life Eternal, the Rev. John Steinfort Kedney, D.D., on March 8, 1911, at his home in Salem, N. J., at sunset, aged 92 years.

Saumenig.—At Asheville, N. C., March 8, 1911, Rosalie Q., wife of the Rev. H. Fields Saumenig, rector of Trinity parish.
"Faithful unto death."

MEMORIALS.

CORNELIA TOWNSEND JOWITT.

On Friday, March 3, 1911, Cornelia Townsend Jowitt, widow of the late Rev. Joseph Firth Jowitt, passed through death into life eternal and was numbered amongst God's saints in glory everlasting. Her quiet ministry to, and through, one, "called of God to minister"; her faith and patience manifested under heavy bereavement; her strength of character, which was at once gentle and firm, together with her charming personality, were an inspiration to all with whom she came in contact; and her children rise up and call her blessed. May light perpetual shine upon her and may hers be a joyful resurrection.

"Blessed are they, so near our earthly keeping
And yet so far from all our pains and woe,
Who, just beyond the toiling and the weeping,
Beyond the little waking and the sleeping,
Joy in the better life—we wait to know."

C.

MISSIONS.

A MISSION AT ST. PAUL'S CHURCH, BROOKLYN,

Clinton and Carroll Streets, will be conducted by Father Frere, Superior of the Order of the Resurrection, England, beginning Friday, April 7th, with a retreat for women of the diocese at 10 A. M. and a rally for men at 8 P. M. Father Frere will preach at the 10:45 A. M. and 4 P. M. services on Palm Sunday, at 8 P. M. Monday, Tuesday, Wednesday, and Thursday of Holy Week, at the Three Hours' service on Good Friday, and at the 11 A. M. service Easter Day. The Church may be reached from Manhattan by the Court street car from the Manhattan end of the Brooklyn Bridge or from the Borough Hall subway station. This car stops at Carroll street, one block east from St. Paul's.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED.

Positions Offered.

EXPERIENCED and successful priest wanted, as curate of large suburban parish near Chicago. Unmarried man preferred. Address Suburban Rector, care of Living Church, Milwaukee.

Positions Wanted.

THE REV. JOSEPH PATTON M'COMAS, rector of St. Anne's Church, Annapolis, recommends his Organist and Choirmaster, who desires a more important position. Thoroughly competent and experienced man; brilliant player, expert trainer of boys and mixed chorus. Recitalist and choral conductor. Churchman. Graduate of London, and pupil of the late Sir John Stainer, M.A., *Mus. Doc., Oxon.* Good organ and salary essential. Address "Organist," Hotel Maryland, Annapolis, Md.

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THE SUPERINTENDENCY of Church Hospital wanted by Churchwoman. Eight years' experience institutional management. Address Superintendency, care Living Church, Milwaukee.

WANTED, by a Churchwoman, an experienced housekeeper, a position as housekeeper or house-mother for the next school year, September, 1911. Highest references. Address L. V. B., care Living Church, Milwaukee.

WANTED, by the Minister in charge of Carbondale, Pa., responsible permanent or temporary work. Highest credentials. Address, Rev. John Miller, B.D., Trinity Rectory.

TEACHER, experienced traveller, desires position for summer as companion or governess. Primary subjects, music, sewing. Address X., 320 Quincy street, Brooklyn, N. Y.

YOUNG theological student desires work for summer as tutor, especially elementary Latin and Greek. References given. Address Tutor, care Living Church, Milwaukee.

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ORGANIST AND CHOIRMASTER desires post. Address M., Living Church, Milwaukee.

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EUROPE.—FREE TOUR. Rectors and others Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. $250 up. UNIVERSITY TOURS, Wilmington, Delaware.

FURNISHED HOUSE WANTED—ST. LOUIS.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

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BISHOP KING'S SPIRITUAL LETTERS.

In one of Bishop King's letters he says, "Get some plan for Lent; read something." This advice is good for all, and we would call attention to these "Letters" of Bishop King as being among the very best of reading matter for Lent or any other time. The only difficulty is, that they are so very attractive that one may read them as he would fiction, and so dissipate by reading too much at one time. But it is no sin to read so fascinating a book in Lent, if not overdone, as *Bishop King's Spiritual Letters.* Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, by mail, 86 cents.

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A ideal book for devout people is *Quiet Days* by the author of *Praeparatio.* Many will be glad to use the book for Holy Week. The chapters are short and the suggestions most helpful. It is also a book to have by one in parochial Quiet Days, which are becoming more and more common. The price is 80 cents (85 cents by mail), and the book is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

GEORGE H. DORAN CO. New York.

St. Francis of Assisi. Golden Hours With the Saints. By May Byron.

Thomas à Kempis. Golden Hours With the Saints. By May Byron.

Easter Bells: a Book of Hope and Gladness. Arranged by May Byron.

Easter in the Heart: a Book of Joy and Consolation. *Easter Joy:* a Book of Comfort and Rejoicing. By May Byron and others.

Lent Lilies: a Garden of Quiet Thoughts for Forty Days. Arranged by May Byron.

In the Cloudy and Dark Day: God's Messages of Peace to the Weary, the Sorrow-Laden, the Troubled, and the Tried. By the Rev. G. H. Knight, author of *The Master's Questions to His Disciples,* etc. Price, $1.25 net.

THE MACMILLAN CO. New York.

The Bible for Home and School. *Commentary on the Book of Deuteronomy.* By W. G. Jordan, B.A., D.D., Professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada. Price, 75 cents net.

LONGMANS, GREEN & CO. New York.

The Crown of Thorns: Meditations for Lent, Holy Week and Easter Day. By A. E. Burns, D.D., Vicar of Halifax, and Prebendary of Lichfield, Examining Chaplain to the Bishop of Lichfield.

The "Servant of the Lord." By Robert H. Kennett, D.D., Canon of Ely and Regius Professor of Hebrew in the University of Cambridge, Fellow of Queen's College, author of *In Our Tongues,* etc.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.

Proceedings of the Buffalo Conference for Good City Government and the Sixteenth Annual Meeting of the National Municipal League. Held November 14, 15, 16, 17, 1910, at Buffalo, N. Y. Clinton Rogers Woodruff, Editor.

A. R. MOWBRAY & CO. London.

Alone with Christ. Addresses by the Rev. A. V. Magee, M.A., Vicar of St. Mark's Hamilton Terrace, N. W.

Counsels to Nurses. By Edward, Lord Bishop of Lincoln, being his Addresses and Letters to the Guild of St. Barnabas for Nurses. Edited with Preface and Biographical Note on Bishop Sailer, by E. F. Russell, M.A., Chaplain to the Guild.

SHERMAN, FRENCH & CO. Boston.

The Priest: a Tale of Modernism in New England. By the Author of *Letters to His Holiness, Pope Pius X.* Price, $1.25 net.

THE BOBBS MERRILL CO. Indianapolis.

My Lord and Saviour Jesus Christ. By J. Frank Hanly.

CHARLES SCRIBNER'S SONS. New York.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D., Editor of the *Expository Times,* the *Dictionary of the Bible,* etc. St. Mark. Price, $3.00 net.

PAMPHLETS.

Eddyism. A Review by the Rev. Robert A. Edwards, D.D., Philadelphia. [Jacobs' Book Store, 1210 Walnut street, Philadelphia.]

Land and Labor and Their Results, the Only Source of Wealth, Showing how they have been subjected and robbed by criminal trusts, etc. The remedy, unless the Administration succeeds in its commendable efforts to cure the evil. With a discussion of its merits and demerits, by a notable Congress, and from the Century Dictionary of 1950.

Sixty-Sixth Annual Report of the Board of Managers of the Seamen's Church Institute of New York, for the year ending December 7, 1910. Presented at the Annual Meeting of the Society.

State Income-Tax Bill—Why It Should Not Be Passed. Address by Prof. D. O. Kinsman, before the Joint Session of the Legislature, February 7, 1911. [Published by the Wisconsin Manufacturers' Association.]

Before the Legislature of Wisconsin, Session 1911. *The Facts in Relation to Corn Syrup.* An Argument on the proposed Amendment of Chapter 557, Laws of 1907, in relation to the sale of "corn syrup."

Missionary Leaflet. *The Triennial Report of the Church Missions Publishing Co. The Kingdom Growing, Our Mission in Japan. Missions to Colored People.* [The Church Missions Publishing Co., 281 Fourth avenue, New York. Price, 5 cents.]

The Church at Work

THE LATE REV. DR. KEDNEY.

The Rev. Dr. John S. Kedney, whose death was announced last week in these columns, rendered distinguished service to the Church. In his early ministry he was dean of the convocation of Pottsdam, in the present diocese of Albany. For many years he was the chairman of the committee on legislation in the diocese of Minnesota, which diocese he represented in the General Convention from 1871 to 1892. His most conspicuous service while a member of this body was probably rendered in the committee on the Revision of the Prayer Book, of which he was a member. He was one of the lecturers in the Concord School of Philosophy and also at the Episcopal Theological School, Cambridge. Many and distinguished as were his services before going to Faribault as professor of Systematic Divinity at Seabury in 1871, his real life work may be dated from that time. It was since then that his philosophical and theological writings were produced. It was during the period of his Faribault residence that he was associated with Bishop Whipple in the creation of an educational center in Faribault and in the development of the Church in the then new diocese of Minnesota. It was as the professor of divinity in Seabury that he was able so profoundly to influence the life and thought of hundreds of young men who came under his instruction in their preparation for the sacred ministry, and through them to exert a lasting influence upon the thought of the Church.

REV. DR. JOHN STEINFORT KEDNEY.

PARISH HOUSE FOR THE REDEMPTION, BALTIMORE.

After making recently a visit of inspection to the Chapel of the Redemption, Baltimore, the Bishop of the diocese has ordered plans to be drawn for the improvement of the chapel and the erection of a fine parish house. They will probably include an extension of the chancel to provide space for choir stalls and the building of vesting rooms in the rear of the chapel. The annex will be torn down, and windows placed in the abutting side of the chapel to correspond with those on Clement street. A two-story parish house will occupy the ground to the south of the chapel. One floor will be devoted to a large hall with a stage, suitable for gymnasium classes, theatricals, entertainments, lectures, etc. The second floor will be devoted to individual class rooms for the grammar and high school grades of the Sunday school, and a recreation room. The class rooms will be separated by molding partitions, so that they can, when desired, be thrown into one. An improved heating and ventilating plant will also be introduced. Means of financing these improvements have not as yet been provided, but the Bishop has assured the minister in charge that they will be.

TOPICS FOR DISCUSSION AT THE CHURCH CONGRESS.

The following are the topics and the respective dates appointed for their discussion at the Church Congress in Washington, April 25th to 28th, inclusive:

Tuesday evening, April 25th, "The Value of Protestantism"; Wednesday morning, April 26th, "Woman's Suffrage as Affecting our Religious and Educational Institutions"; Wednesday evening, "The Seat of Authority in Church Government"; Thursday morning, April 27th, "The Jesus Christ of the Gospels and of Theology"; Thursday evening, "The Necessity for Comity in Christian Missions"; Friday morning, April 28th, "The Need for Prayer Book Revision to Meet Present Day Conditions"; Friday afternoon, "The Place of Meditation in the Development of Christian Character."

PROGRAMME OF THE SUMMER SCHOOL, SOUTH BETHLEHEM, PA.

The completed programme is now at hand of the Summer School for Sunday school teachers to be held at Bishopthorpe Manor, South Bethlehem, Pa., on June 26-30th. It is as follows:

Monday, June 26th.—5:00 to 5:45 p. m., "The Child Mind," Rev. Richard Morse Hodge, D.D., Columbia University; 8:00 p. m., address of welcome by the Bishop of Bethlehem, followed by a reception for the delegates.

Tuesday, June 27th.—7:30 a. m., celebration of the Holy Communion in the Chapel at Leonard Hall; 9:00 to 9:40 a. m., "The Child Mind," Dr. Hodge; 9:45 to 10:20 a. m., "Methods of Sunday School Teaching," Miss Charlotte E. Savage, of Brooklyn, N. Y.; 10:25 to 11:10 a. m., "Mission Study in the Sunday School: The Aim of the Teacher," Rev. W. E. Gardner, editor of the Sunday School department of the *Spirit of Missions*; 11:15 to 11:55 a. m., "Introduction to the Bible," Rev. Llewellyn N. Caley, Philadelphia; 12:00 to 12:45 p. m., "The Child Mind," Dr. Hodge; 5:00 to 5:45 p. m., "The Child Mind," Dr. Hodge; 8:00 p. m., Illustrated

Lecture, "Washington the Churchman," Rev. W. Herbert Burk, Valley Forge, Pa.

WEDNESDAY, JUNE 28TH.—7:30 A. M., celebration of the Holy Communion; 9:00 to 9:40 A. M., "The Old Testament," Rev. Llewellyn N. Caley; 9:45 to 10:25 A. M., "Methods of Teaching Missions in the Sunday School," Rev. W. E. Gardner; 10:30 to 11:10 A. M., "Methods of Sunday School Teaching," Miss Savage; 11:15 to 11:55 A. M., "The Catechism," Mrs. John Loman, Philadelphia; 12:00 to 12:45 P. M., "The Prayer Book," Rev. W. Herbert Burk; 5:00 to 5:45 P. M., Conference on the work of the Primary Department, led by Mrs. John Loman; 8:00 P. M., illustrated lecture, "History of the American Church," Rev. Llewellyn N. Caley.

THURSDAY, JUNE 29TH.—7:30 A. M., Celebration of the Holy Communion; 9:00 to 9:40 A. M., "The Catechism," Mrs. John Loman; 9:45 to 10.25 A. M., "The Prayer Book," Rev. W. Herbert Burk; 10:30 to 11:10 A. M., "The New Testament," Rev. Llewellyn N. Caley; 11:15 to 11:55 A. M., "Methods of Sunday School Teaching," Miss Savage; 12:00 to 12:45 P. M., model class in missions, junior grade, Rev. W. E. Gardner; 5:00 to 5:45 P. M., Conference on the work of the main school, led by the Rev. W. Herbert Burk; 8:00 P. M., Illustrated Lecture, "Three Hundred Years of Our English Bible," Rev. W. W. Deatrick, professor of Psychology and Higher English, Keystone State Normal School.

FRIDAY, JUNE 30TH.—7:30 A. M., Celebration of the Holy Communion; 9:00 to 9:40 A. M., "Methods of Sunday School Teaching," Miss Savage; 9:45 to 10:25 A. M., "The Institutions of the Bible," Rev. Llewellyn N. Caley; 10:30 to 11:10 A. M., "Methods of Sunday School Teaching," Miss Savage; 11:15 A. M. to 12:00 M., model class in missions, senior grade, Rev. W. E. Gardner.

RECEPTION AT DRESDEN, GERMANY.

THE Rev. and Mrs. Charles E. Betticher gave a reception at the rectory of the American Church in Dresden, Germany, on Washington's Birthday, at which both the American and the English colonies were largely represented. For three hours the spacious drawing rooms of the rectory were thronged with happy people. Mr. and Mrs. Betticher were presented by the ladies of the American Church with a set of finely decorated Dresden china, numbering 118 pieces, and two handsome cases of solid silver teaspoons as a token of appreciation of their work in Dresden during the past six months.

PASTORAL STAFF PRESENTED TO THE BISHOP OF COLUMBIA.

CHRIST CHURCH CATHEDRAL, Victoria, B. C., was the scene on Sunday, March 5th, of the presentation to the Rt. Rev. W. W. Perrin, Bishop of Columbia, of a handsome pastoral staff, the gift of the Cathedral congregation. The staff is of fine polished ebony, mounted with sterling silver and Siberian amethysts and heavily gilded. It is divided into four sections, so that it may be packed in a velvet lined leather case provided for the purpose The crook, which tapers from the base to the end, encloses a circle of delicate tracery around the *Agnus Dei* beautifully modelled, and showing the cross in the background, and on the reverse the arms of the see of Columbia. Enclosed in the lower part of the crook is a cluster of maple leaves, oak leaves, and acorns, these being emblematic of the province of British Columbia. Surmounting the highest knob are hand-modelled figures of the four Evangelists under canopies, and supported by oak leaves. Eight very fine Siberian amethysts form the ornamentation of the upper knob.

THE REV. W. P. REMINGTON.

THE REV. WILLIAM PROCTOR REMINGTON, as stated in these columns last week, has accepted the call to be rector of St. Paul's Church, Minneapolis, and will take up his new work on the First Sunday after Easter. Mr. Remington is a Philadelphian and at present is vicar of the Memorial Chapel of the Holy Communion, Philadelphia, a chapel of the parish of the Holy Apostles, where he has been for the past four years doing a splendid work among an interesting and a devoted people. This chapel was built and endowed by the late George C. Thomas, and was equipped for splendid social and missionary service under Mr. Remington's charge. During a ministry of four years over 300 have been baptized, 137 confirmed, and 101 buried. Nearly all of the people in this chapel are of the working class, splendid material for the Church to take hold of and develop. The Church to them is everything, social, intellectual, physical, and spiritual. To meet these demands, Mr. Remington organized about ten new clubs and guilds, all of which

REV. WM. P. REMINGTON.

are now largely self-supporting and in excellent condition. The gifts of these people both for missions and for self-support will bear comparison with those of many congregations where there is much greater wealth, and undoubtedly they give far more in proportion to their means. The burden bearers of the world are also the largest givers proportionately.

Mr. Remington received his early education in private schools in Philadelphia, graduated from the University of Pennsylvania in 1900 with the degree of B.S., having attained some little reputation for himself as an athlete and in university affairs. He taught two years in the De Lancey Divinity School and then went to the Virginia Theological Seminary to study for orders, where he graduated in 1905, with the recommendation for the B.D. degree. Immediately after graduation he became assistant to the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, where he had been brought up and received his first impulse to study for the ministry.

UNIQUE MID-DAY SERVICES AT HARTFORD, CONN.

HISTORIC Christ church, Hartford, Conn., has been the scene during the present Lent of a series of noonday services remarkable and successful enough to attract wide attention. They were organized by a committee of laymen from all the parishes of the city, and are addressed mainly to men. The hour, 12:30 to 12:55 daily, fits in well with the average man's resting time, and the very large attendance of representative men from all walks of life and all shades of Christian belief proves the success of the general plan. This, briefly, undertakes to provide not exactly a devotional service, but one in which by suitable collects, hymns, and pointed address from a qualified expert, the vital connection between the life of the Church and the life of the world to-day shall be brought out and emphasized. Social service, church unity, missions, municipal problems as these may touch the churches, and other topics similar to these are handled by a most varied list of speakers. Beginning with the Bishop of the diocese, the list has included President McKenzie, the Presbyterian head of the Hartford Theological Seminary; William Jay Schieffelin of the Laymen's Missionary Association; Hamilton Holt; Judge Clark of the local police court (an authority on juvenile delinquents); one of the local charity commissioners (a Roman Catholic layman), the Rev. Philip Cook from the Chapel of the Incarnation, New York, an "East Side" missionary; the Rev. Dr. Gairdner from Cairo, well known for his work among Oriental peoples; the Rev. E. B. Schmitt of Ansonia, who is conducting some interesting experiments along the lines of men's clubs in churches, and others, both clerical and lay, who can present absorbing civic and religious problems in a compelling fashion. In a most conservative community, and within the walls of the oldest of the Hartford parishes, these men's services in their present character were in the nature of an unusual experiment. But their undoubted success from every point of view would seem to recommend them to the attention of Church people generally.

SURPLICE TWENTY-SIX YEARS IN THE MAKING.

IN 1885 a surplice was commenced by "Aunt Susan" (Miss Susan Hall) for the mission church at Hall's Station, Pa. Aunt Susan died before it was finished, and from time to time a woman or guild did a bit of work on it, until at last it has been completed by the guild under Mrs. Grannis of Round Top Farm, Hall's Station, and is being used this Lent by the missionary, the Rev. F. W. B. Dorset. The neck and arms of the vestment have been taken off and replaced over a dozen times and it is a marvel of workmanship.

ANGLO-AMERICAN PEACE CENTENNIAL.

THE REV. JAMES L. TRYON, formerly rector of All Saints' Church, Attleboro, Mass., but for the past four years assistant secretary of the American Peace Society, has lately made a lecture tour of Canadian clubs and universities for the purpose of promoting the celebration of the century of peace, 1814-1914, between the United States and Great Britain.

While in Canada, Mr. Tryon spoke in the Church of the Epiphany and St. James' Cathedral, Toronto; before the Diocesan Theological School at Montreal; and St. James' and St. Paul's Churches, St. John, N. B. While in Nova Scotia he made a visit to King's College, Windsor, a college of the Church of England, one of the oldest institutions of learning in any of the British colonies. Mr. Tryon looks forward to a great celebration of the centennial in which all branches of the English-speaking races will be brought together into a sense of heart unity never before realized by them. He says that wherever he has proposed the negotiation of an unlimited treaty of arbitration between the United States and Great Britain, the idea has met with cordial approval. "If such a treaty is made," he says, "it will make war between the English-speaking countries forever impossible and unthinkable."

ALBANY CATHEDRAL SUMMER SCHOOL.

THE EXECUTIVE committee of the Albany Cathedral Summer School has issued the tentative programme for the sixth annual session of that institution. Through the kindness of the Bishop of Albany and the authorities of St. Agnes' School, Albany, the sessions this year will be held in the buildings of that institution on the five days beginning Monday, June 26, 1911. It is expected that the following courses of lectures and conferences will be offered: Bishop Hall, four lectures on "The Office and Work of the Holy Spirit"; Bishop Kinsman, four lectures on some topic related to ecclesiastical history, to be announced later; the Rev. Henry S. Nash, D.D.,

four lectures on "The Theological Development of St. Paul"; the Rev. H. M. Denslow, D.D., four lectures on "Preaching"; Bishop Parker, a conference on "Ideals of Country Work in New Hampshire"; the Rev. A. F. Tenney, a conference on "The Use of the Voice in Reading and Speaking"; a conference on "The Civic Duty of the Clergy" by a speaker to be announced later; a conference on "Missions" by a speaker nominated from the Church Missions House and to be announced later. The usual amount of $5 tuition fee and $5 for board and lodging during the session of the school will be charged. Accommodations may be reserved at any time. Such applications should be addressed to the secretary; and checks and money orders should be made payable to G. H. Purdy, treasurer, Warrensburgh, N. Y.

CHURCH SCHOOL FOR JACKSONVILLE, FLORIDA.

A movement is on foot looking to the erection of a school building for the education of the children of colored Churchmen in Jacksonville, which has a colored population of over 38,000. It is stated that the public schools for colored pupils are overcrowded and inadequate and that approximately 1,500 children are without adequate school facilities. While the Methodists and Baptists are providing to some extent for the needs of their people, the Church is not represented at all. The diocese is seeking to remedy this condition. A site has been secured in a favorable location, valued at $10,000, and funds are badly needed for the erection of a suitable building, to be called St. Philip's Industrial Academy. Bishop Weed, or the Ven. E. R. Bennett, 321 West Union street, Jacksonville, will gladly furnish information or acknowledge donations.

MEMORIALS.

An organ of exquisite tone has recently been erected in, and donated to, St. James' Church, South Pasadena, Calif., by Mrs. John H. Dwight in memory of her husband. It is a sixteen-stop instrument, built by Pilcher & Co. at a cost of $3,500. The same Church has also been presented with a rose window by Mrs. Albert Sherman Hoyt in memory of her son, Charles Albert. The window is thirteen feet in diameter. The central opening pictures the Madonna and Child, surrounded by adoring angels.

The Church of the Epiphany, Bellevue, Pa., has received as memorial gifts a complete set of books for the chancel, consisting of organist's edition of the Hymnal and Service and Chant Book, and copies bound in red morocco of the altar service, Litany desk book, and Prayer Book and musical Hymnal for the prayer desk.

A brass processional cross of handsome design has recently been presented to St. Luke's Church, Anchorage, Ky. (the Rev. P. N. McDonald, rector), by Mr. and Mrs. Charles Huntley Gibson in memory of their son, Thomas Ware Gibson.

URGES PRACTICAL CIVIC ADVANCE.

Acting upon the suggestion of the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, Minn., in his address before the Publicity Club on March 8th that a substitute for the saloon be created, but without affiliation with any particular creed, President G. Roy Clark has announced he will appoint a committee to investigate and report on the proposition. Mr. Clark said a report could not be expected before three weeks or a month. Mr. Freeman's address dealt largely with the problem of substituting forms of recreation for the masses and opening a meeting place open to all where entertainment or study would be provided. He also urged the centralization of the various scattered civic efforts into a body of 100 representative men who are to deal with problems of public interest. The city papers gave over a page of space to Mr. Freeman's speech, which it is believed will do much towards crystallizing public sentiment in the Flour City looking to developing social centers and curtailing the power of the saloon.

THE BIG MISSION IN TORONTO, CANADA.

The results of the city mission being carried on in Toronto during Lent, a mission which has been planned for and prayed for continuously for the last two years, are so far apparently largely increased interest in the spiritual life. Thousands have daily hung upon the words from the lips of the great preachers who came to the city to conduct these missions in the various parishes. Bishop Sweeny presided at the luncheon tendered to the missioners and clergy. After speaking of the good work which he had seen and heard that was being accomplished in the parishes by the missioners, he implored the clergy to keep up the tone set and not think for a moment that the influence of the mission had come to an end. Canon J. Paterson Smyth of Montreal responded to the toast to the health of the missioners, speaking very warmly of the welcome which had been given them in Toronto. In speaking of the work of the mission he emphasized the great importance of constructive work in regard to the doctrines of the Church. That, he said, was of more importance than the mere stirring up of the emotions. Permanent good would largely depend upon teaching the Sacramental life of the Church. The congregation of St. Simon's Church presented to Dr. Smyth a gold watch as a memento of his inspiring ten days' mission in the parish and the ever increasing numbers at each service.

LARGE CLASS CONFIRMED AT PATERSON, N. J.

The Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson, N. J., on Sunday morning, March 5th, presented 139 persons to Bishop Lines for confirmation, the largest in the history of the diocese.

DEATH OF THE REV. JAMES H. KIDDER.

On March 17th the Rev. James Holwell Kidder, rector of St. Paul's Church, Owego, N. Y., for forty-two years, and for the past two years *rector emeritus* of that Church, passed to the rest of Paradise. He had been in holy orders over fifty years, having been ordained deacon in 1860 and priest in 1861 by Bishop George Burgess. His first parish was St Thomas', Camden, Maine, then Christ church, Eastport, Maine, then St. Matthew's, Unadilla, in the old diocese of Western New York, from whence he went to Owego. Mr. Kidder was one of the pioneers in the Catholic movement in Central New York. In common with the late Rev William T. Gibson, D.D., and others, he began to wear the Eucharistic vestments as early as 1868, and placed the proper lights on his altar. He, in common with the Rev. Dr. Gibson, the late Rev. Mr. Irish and another priest, at the funeral of Rev. E. Z. Lewis, held from Grace church, Utica, proceeded after the burial office to celebrate the Holy Eucharist, for which they were severely censured by their good Bishop (Huntington), who afterward issued a general pastoral against it, calling it a "sacramental funeral." In later years he related these things to your correspondent to show how prejudice had died.

Father Kidder, as all schools of Church people came to call him in their respect and loving kindness, was a priest of influence in the diocese, venerated and esteemed by all, and his long service at St. Paul's parish, Owego, made his kindly face known to every one for miles around the village, and until very recently, when by age he ceased attending conventions, to every clergyman in the diocese. The funeral was held from the parish church on March 20th, with a requiem Eucharist, the Bishop officiating.

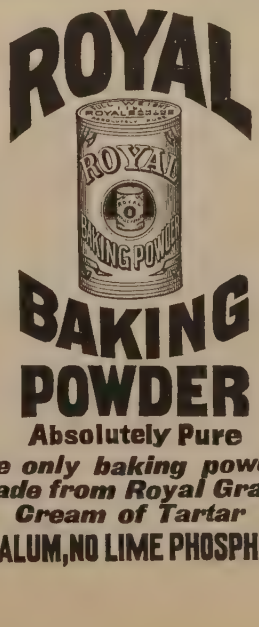
INTERESTING EVENT AT BERKELEY.

The semi-centennial of the consecration of the Chapel of St. Luke, at the Berkeley Divinity School, Middletown, Conn., was observed on Thursday, March 16th, by a succession of services. At 7 o'clock, Bishop Brewster, president of the school, celebrated the Holy Communion, being assisted by the dean, the Rev. Dr. Samuel Hart. The epistle and gospel were those for the consecration of a church. Besides the members of the school, several of the alumni and others were present. At 8:30 o'clock, morning prayer was said as usual, with special psalms and lessons. At the close of the service, the old metrical version of the hundredth psalm was sung, and a member of the Middle class was matriculated, and Bishop Brewster made a brief and impressive address.

The special commemorative service was held at 11:30 o'clock, at which, in spite of the weather, a good congregation was in attendance. After a short service of psalms, a part of the twenty-first chapter of the book of Revelation, and collects, with appropriate hymns, the Rev. Storrs O. Seymour, D.D., a graduate of the school in the semi-centennial year of 1861, and now for many years one of its trustees, rector of St. Michael's Church, Litchfield, and president of the Standing Committee of the diocese of Connecticut, preached the anniversary sermon. Many clergymen from all parts of the country were present.

COMING HOME.

The Rev. Dr. Creighton R. Storey, who a few days ago retired from the pastorate of the First Baptist church, Albany, N. Y., has decided to study for holy orders in the Church. He, with his wife and four children, will make their formal submission to the Church in St. Paul's on Easter Day. Dr. Storey was born in Ireland and lived there until he was sixteen years old, and had been baptized in the Church in his infancy, but came under Baptist influence on arriving in this country and had been a minister of that denomination for many years. He is an elo-



quent preacher and a man of great executive ability. He is much interested in institutional work, and had made plans for the establishment of a People's Institute in Albany which is well under way, and for which it is proposed to purchase the First Baptist church property. His coming into the Church will not in any way change his plans regarding this work, as the men who are behind him in this movement are most enthusiastic in their support, and plans which will result in the purchase of the property needed for the institute will undoubtedly be consummated within a short time. Dr. Storey has become a postulant for holy orders and in the meantime has been given special permission to preach by Bishop Doane.

GRAND RAPIDS PARISH HOUSE BADLY DAMAGED BY FIRE.

GRACE CHURCH parish house, Grand Rapids, Mich., was badly damaged by a fire of unknown origin last Sunday evening during the hour of Evening Prayer. The damage was about $10,000, covered by insurance. The choir members lost their coats, hats, etc. The Rev. F. R. Godolphin, the rector, lost all his vestments, which were imported and were valued by him at $1,000. No injury was done to the church, and repairs will be made at once on the parish house.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

The Diocesan Council—Noonday Services at Denver—Personal Mention.

THE NEXT annual Council, to be held on June 7th, will be the twenty-fifth of the diocese. Owing to his duties at Sewanee, Tenn., the Presiding Bishop, the Rt. Rev. Dr. D. S. Tuttle, will be unable to preach the Council sermon, but the Bishop of Western Colorado has kindly consented to do so.

LENTEN noonday services will be held at the Majestic Theater, Denver, during Passion Week and Holy Week, every day except Saturday under the auspices of the Brotherhood of St. Andrew.

THE Rev. ARTHUR N. TAFT, rector of St. Stephen's Church, Colorado Springs, has accepted the Bishop's appointment to be Rural Dean of the Pueblo Deanery.

ARCHDEACON DRAY of Laramie gave a "Quiet Day" for the benefit of the women of the Church at St. Mark's, Denver, on March 9th.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Sunday School Institute at Jacksonville—Lenten Noonday Meetings.

THE FIRST of a series of institutes for the Church Sunday schools of Jacksonville was held on March 9th at St. Andrew's guild hall. Representatives of the six schools of the city united in a helpful and encouraging session. The opening service was conducted by the Rev. R. H. Edwards. Instructive papers were read by Mrs. C. A. Vincent Spencer, Miss Nell Hooper, Mr. R. W. Vincent, Miss Bigelow, and Mr. O. E. Rehm, which were intelligently discussed.

NOONDAY Lenten services are being held daily at the Grand Theatre and are in charge of the Jacksonville Clericus, the clergy so far, with the Bishop, have taken turns in conducting the services and making the addresses. United parish Lenten services are held every Wednesday evening at St. John's church, local clergymen preaching the sermons. All these services are well attnded.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Results Achieved by a Faithful Few.

AN ILLUSTRATION of what a few people can accomplish by faith in God and perseverance is afforded by the mission at Eagle River. This mission has made wonderful progress during the last two years. For ten years the half dozen people had been ministered to on week day evenings by the vicar of Rhinelander, the Rev. J. M. Johnson. Last year eleven were confirmed, and the people became more confident. Then Bishop Grafton gave $3,000 toward the new church. In October, 1911, the Rev. A. N. Samwell became the resident priest there, and his faithful work has filled the church with earnest congregations every Sunday. He has organized a vested choir, and finally presented a class of seventeen for confirmation, just twice the whole number of communicants reported two years ago. St. Ignatius' Guild has purchased the pews for the new church, one of the men has made a handsome oak credence table, lectern and prayer desk, and an enthusiastic congregation is planning even greater success for next year.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

New Albany Rector's Salary Increased.

AT THE MARCH meeting of the vestry of St. Paul's parish, New Albany, it was voted that the salary of the rector, the Rev. Alsop Leffingwell, should be increased by $300.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Duplex Envelope System Being Installed—Lenten Services in Louisville—Sunday School Meeting.

SEVERAL of the Louisville churches are planning to adopt the duplex system of envelopes, providing for an offering every week for missions on the lines recommended by the Board of Missions, St. Andrew's Church having been using it for some months with marked success. A personal canvass is being made in the Cathedral congregation and efforts are being made to secure pledges from every member under this system. A similar canvass is also being arranged at the Church of the Advent (the Rev. Harry S. Musson, rector), and its parochial mission chapel, St. Thomas'.

A FOOD STORY

Makes a Woman of 70 "One in 10,000."

The widow of one of Ohio's most distinguished newspaper editors and a famous leader in politics in his day, says she is 70 years old and a "stronger woman than you will find in ten thousand," and she credits her fine physical condition to the use of Grape-Nuts:

"Many years ago I had a terrible fall which permanently injured my stomach. For years I lived on a preparation of corn starch and milk, but it grew so repugnant to me that I had to give it up. Then I tried, one after another, a dozen different kinds of cereals, but the process of digestion gave me great pain.

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Calvary. Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambre, D.D., rector of St. Anne's Church, Lowell. Cloth bound, 60 cents; by mail 65 cents.

Blessing and Ban. Addresses on the Seven Last Words. By the late Morgan Dix, D. D., sometime rector of Trinity Church, New York. 50 cents; by mail 55 cents.

The Hill Called Calvary. Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

The Call of the Conqueror. Addresses on the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Temple of His Body. Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Travail of His Soul. A Three Hours' Meditations. By Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

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During the week following the Second Sunday in Lent, noonday services for both men and women were held in Christ Church Cathedral, the preachers being six of the local clergy. For the past five years these mid-day services have been held under the auspices of the B. S. A. in the Board of Trade building, for men only, but neither that place nor any similar one being available, the Laymen's League, which has charge of the services this year, decided to accept Dean Craik's invitation to hold these services in the Cathedral, and to admit women also. Bishop Woodcock delivered the addresses during the entire second week.—The third of the special Friday afternoon united Lenten services was held on March 17th in Grace church, Louisville, the address being delivered by the Rev. Alanson Q. Bailey, rector of St. Paul's Church, Jeffersonville, Ind., and an offering was taken for the Bishop's fund.

The regular quarterly meeting of the rectors, officers, and teachers of the Louisville Sunday schools was held under the auspices of the Sunday school department of the Laymen's League on Thursday evening, March 16th, in the chapel of Christ Church Cathedral. An Address on "Missions in the Sunday School" was delivered by the Rev. Charles H. Mockridge, D.D., rector of St. Peter's Church, Louisville, which was followed by a general discussion in which many interesting and helpful points were brought out.

LONG ISLAND.

Frederick Burgess, D.D., Bishop

Brooklyn Archdeaconries Elect General Missionary—Death of Mrs. Julia Kenyon.

A joint meeting of the Archdeaconries of Brooklyn, largely attended, was held on Monday evening, March 13th, in the Diocesan House, Remsen street. Being now united in missionary effort, the delegates to the meeting proceeded to the election of a general missionary for Brooklyn. An unanimous call was given to the Rev. Charles H. Webb, rector of the Church of the Redeemer, Astoria, to become such general missionary. It is reported that he will accept the new work under the direction of Bishop Burgess.

Julia Kenyon, widow of Ralph W. Kenyon, died at her residence in Brooklyn, Monday, March 13th, in the 77th year of her age. For many years her name and that of her husband were prominent in parish and diocesan charities and philanthropic organizations. She leaves two sons: the Rev. Ralph W. Kenyon, D.D., and Edwin D. Kenyon. The funeral was held in the Church of the Incarnation, Brooklyn, on Thursday afternoon. Interment was made in Greenwood cemetery.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

South Pasadena Church Contributes Two Men to the Ministry.

Excellent evidence of the growth and vitality of St. James' Church, South Pasadena, is shown by the fact that she is sending two men this year to the General Theological Seminary in preparation for holy orders: Graham L. Reynolds and Sterling J. Talbot.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Funds Secured for St. Anna's, New Orleans.

The rector of St. Anna's Church, New Orleans, has returned from a five weeks' trip during which he was enabled to secure $1,500 for the repair of the rectory and $1,000 for the repair of the church. The church is located in the French Quarter, and is practically a missionary church. At least $10,000 is needed to do the institutional and practical work that ought to be done among the French residents. The rector, the Rev. E. W. Hunter, has just issued the initial number of a small parish paper, *St. Anna's Monthly.*

MARYLAND.

John G. Murray, D.D., Bishop.

Growth of the Diocesan Church Extension Fund—Zealous Work of Miss Mohl.

Those who are interested in the present active campaign on behalf of the Church Extension Fund of the diocese are greatly encouraged. Contributions in cash and pledges, payable before January 1, 1912, to date amount to $1,473. In addition to this a lot at Academy Junction has been promised free of cost, and $100 towards the building fund.

Much good work has been accomplished during the past year at the chapel of the Incarnation, St. Helena, Baltimore county (the Rev. J. J. Clopton, priest in charge), largely through the most constant and self-sacrificing labor of Miss Amelia Mohl, to whom too much praise and credit cannot be given. Engaged during the day in office work in Baltimore, where she resided, Miss Mohl has been equally zealous in Church work and at great cost of energy she has built up a splendid choir, which has been vested, and ministers, in addition to the chapel services, once a month at the services at the Bay View Hospital. She has also built up a vigorous Sunday school.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Quiet Day at St. Paul's, Boston—Father Figgis Conducts Retreat—Personal.

Friday was observed at St. Paul's church, Boston, as a Mid-Lent Quiet Day, and the devotions were conducted by the Rev. Dr. Rousmaniere, the rector of the parish. The Holy Communion was celebrated at 10 o'clock and the first address was on "Christ Our Saviour." Thereafter the topic was considered from various points of view.

A number of diocesan clergy attended the retreat conducted by the Rev. Father Figgis of the Community of the Resurrection at the Church of St. John the Evangelist, Boston, on Friday, March 18th. The general theme of Father Figgis' addresses was the value of a complete trust in God. Father Figgis preached for Dr. van Allen at the Church of the Advent and at the morning service on March 19th he occupied the pulpit of Trinity church, Boston.

The Rev. George F. Weld, rector of the Church of St. John the Evangelist, Hingham, who has been at Santa Barbara, Cal., all the

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winter for the benefit of his young son, is returning home early in May, his son having completely recovered.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Personal.

THE Rev. D. STUART HAMILTON, rector of St. Paul's Church, Paterson, so sorely bereaved by the recent demise of his wife, has been quite ill. By advice of his physicians he took a short trip to Bermuda, and has returned much benefited. In the rector's absence the parish was in charge of the Rev. William H. Watts.

OHIO.

WM. A. LEONARD, D.D., Bishop.

In Memory of the Rev. A. W. Mann.

AT A MEETING of the Standing Committee of the diocese, held in Cleveland February 9th, a resolution was passed appointing its secretary and Mr. Robert West a committee to draw up suitable resolutions touching the death of the Rev. Austin W. Mann, missionary to the deaf-mutes in the Mid-western dioceses, which express its deep appreciation of the valuable services to the silent mission of the Church rendered by the Rev. Mr. Mann for more than thirty years of tireless activity.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Bishop Appoints Diocesan L. M. M. Committee—General and Personal Diocesan Notes.

BISHOP WHITEHEAD has lately appointed a committee on the Laymen's Missionary Movement in the diocese, composed of about twenty-five prominent laymen representing most of the parishes of Pittsburgh and vicinity, under the chairmanship of Mr. Marcellin C. Adams of the Church of the Ascension, Pittsburgh.

THE Rev. E. H. WELLMAN, late of the Yakima Valley, Wash., has entered upon his duties as rector of St. Matthew's Church, Homestead, and is already busily and successfully engaged in raising contributions in cash and pledges toward the purchase of an organ and the erection of a church.

THE Rev. W. M. CLEAVELAND of Stannardville, Va., is spending Lent in Pittsburgh and its vicinity, in the interest of his work among the mountaineers of Virginia. In addition to his addresses to Sunday schools, missionary societies, and congregations in the city, he has appointments for Uniontown, Oakmont, Bellevue, Crafton, and other near-by points.

INTEREST in the Pittsburgh noonday services keeps up well, and they are largely attended. During the week of March 5th to 11th the speakers were the Rev. Frank Nelson of Cincinnati and the Rev. James Sheerin of Warren, Ohio; March 12th to 18th, the Rev. A. C. Howell of Sewickley, the Rev. Dr. C. E. Grammer of Philadelphia, and the Rev. L. N. Tucker of McKeesport.

THE MARCH meeting of the Pittsburgh Clerical Union took place on the 20th at St. Peter's parish house, when the Rev. Dr. Ward, rector of the parish, read a paper on "Jesus, the Christ."

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Guild Hall to be Built at Colfax.

THE MISSION of the Good Shepherd, Colfax, was visited by Bishop Moreland on Ash Wednesday. In the afternoon he met the women of the guild, and the need of a place to worship in was discussed. At the Bishop's suggestion it was decided to build a small guild hall which could be used for all purposes of the mission. The Bishop was then escorted to the public school house, where the Boy Scouts drilled before him, after which he delivered an address on "Manliness," which was listened to by a large gathering. In the evening the Bishop confirmed a class of five, presented by the Rev. Isaac Dawson, rector of Grass Valley, who also has charge of the Colfax mission.

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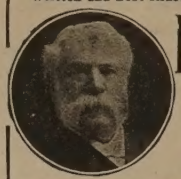

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SOUTH DAKOTA.

F. F. Johnson, Miss. Bp.

Cathedral Laymen Discuss Church Affairs.

An invitation was recently issued to the men of Calvary parish, Sioux Falls, to pay a dollar apiece for the privilege of attending a dinner and discussing Church affairs. Sixty men responded and a most successful gathering was held on February 27th. The speeches and discussion throughout the evening were confined to Church affairs, in which the men showed keen interest. Speeches were made by Dr. S. A. Brown, senior warden of the parish; Judge Carland of the U. S. Circuit court, Chancellor J. Howard Gates, and many others. Mr. J. D. Anderson, a travelling salesman of Mitchell, S. D., spoke enthusiastically in favor of the duplex envelope system.

SPRINGFIELD.

Edward W. Osborne, D.D., Bishop.

Church Growth at Pekin.

Much improvement has been made during the last two years, both spiritually and materially, in the condition of St. Paul's Church, Pekin (Rev. Andrew Gray, D.D., rector). During the incumbency of the previous rector St. Paul's was connected with Havana and the rector of Pekin had charge of both places. The present rector confines his duties solely to Pekin, and the more frequent services have resulted in a larger interest on the part of the people, among the advantages being a celebration of the Holy Eucharist each Sunday. The Church's finances are in a healthy condition, there being a remarkable increase of contributions. Many improvements have been made to the property, including the painting of the church, new cement sidewalks, etc.

WASHINGTON.

Alfred Harding, D.D., Bishop.

Sunday School Institute Meets—Laymen Confer on Missions—Notes.

On the 16th inst. the Sunday School Institute held its March meeting. The subjects discussed were "The Ten Commandments to the Lord's Prayer," by the Rev. R. W. Micou, D D., of the Virginia Theological Seminary, and "How to Teach Missions in Connection with Regular Lessons" by Misses E. W. Abbott and Ida P. Young.

A gathering of representative laymen in the interest of missions was held on March 20th at the residence of Bishop Harding. The Bishop of Bethlehem delivered an address. These laymen constitute a central committee, whose work it will be to give force and definite shape to the furtherance of missionary objects and missionary ideals within the diocese.

The annual report of the Association for Works of Mercy is very encouraging and shows intelligent work along practical lines. This organization will soon remove to more commodious quarters. It is caring at present for nineteen girls and eleven younger children. The Rev. William T. Snyder is chaplain.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Death of Mr. James H. Walker—The Bishop and the Labor Organizations—Sunday Sports Bill Defeated.

The sympathy of all goes out to the Bishop of the diocese, whose brother, James H. Walker, died at his home in Chicago on Monday, March 13th. Death resulted from complications following an attack of grippe. Funeral services were held in St. James' Church, Chicago, after which interment was made at New London, Conn. Some weeks ago Mr. Walker was known to be so seriously ill that the Bishop revoked some out of town appointments, but it was generally believed he was recovering until the news came of his death. Mr. Walker in recent years had become well known from his part in the satisfactory adjustment of several important labor controversies. He was but two years younger than the Bishop, and a most affectionate attachment existed between them.

Representatives of several labor organizations in Buffalo have requested an appointment with the Bishop of the diocese to discuss the question of Sunday labor. Certain other labor organizations have asked to discuss with the Bishop a number of vital questions affecting the relation of employer and employe in the trades represented, wage scale and similar matters being involved.

Mr. Gorham's List

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THERE HAS been a constant effort in the present session of the state legislature to pass a bill legalizing Sunday sports. The latest measure, known as the McGrath bill, came up for passage in the Assembly last Tuesday and was defeated by a vote of 65 for to 76 against. At the public hearing on this bill the Rev. Henry Ward, a prominent Presbyterian minister of Buffalo, who was one of the speakers in opposition, presented protests from Bishop Walker, Bishop Colton (R. C.), the Y. M. C. A., and various other individuals and organizations. It is hoped the session is now too far advanced to permit any further attempts in this direction.

CANADA.

A Week's Budget of News from the Dominion.

Diocese of Niagara.

THE MARCH meeting of the diocesan branch of the Woman's Auxiliary was held in St. Matthew's parish, Hamilton, beginning with a celebration of Holy Communion, the rector, the Rev. M. E. White, being celebrant. Two new branches were reported and three new life members.

Diocese of Columbia.

BISHOP PERRIN'S appeal for the sufferers in China has met with a ready response, $400 having been sent to Bishop White of Honan for distribution in the famine district. The Bishop and family left for England the first week in March.—IN THE Rev. John Antle's report of the Columbia Coast mission he mentions the great benefit it would be if an ordained man can be procured whose headquarters would be the boat *Columbia II.*

Diocese of Huron.

THE DIOCESAN branch of the Woman's Auxiliary will hold the twenty-fourth annual meeting April 4th and 5th, in the Cronyn Hall, London. There will be a celebration of Holy Communion and Bishop Williams will preach on the morning of the first day. At the public missionary meeting on the evening of the second day, Dr. Gould, the new secretary of the M. S. C. C., will be one of the speakers. One of the noonday addresses will be given by Canon Tucker, the late secretary, now rector of St. Paul's, London.

Diocese of Ontario.

A FINE memorial window is about to be placed in Christ church, Bellville, in memory of Mr. and Miss Wallbridge, who were among the founders of the church.—LENTEN addresses for men only are being given in St. Luke's parish, Kingston. They are well attended. One was on "Christian Reciprocity."—THE NEWLY appointed vicar of the Church of St. Mary Magdalene, Napanee, is the Rev. W. E. Kidd. A reception and hearty welcome was given him the first week in March.

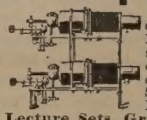
Diocese of Calgary.

THE NEW parish hall for the pro-Cathedral of the Redeemer, Calgary, was dedicated by Bishop Pinkham, and it was unanimously resolved to call it the "Paget Hall," in honor of Dean Paget, who has done so much for Church work in the diocese It is a fine building, equipped with every convenience for parish work.

Diocese of Rupert's Land.

IT HAS BEEN decided that the Triennial convention of the whole Canadian Woman's Auxiliary will be held at Winnipeg in September. The Executive committee will hold meetings from the 21st to the 26th, on which day the convention will open. The general president, Mrs. Patterson Hall of Montreal, will preside. About 100 delegates are expected. The diocesan branch will hold its meeting in June.—THE INDIAN CHURCH on the Griswold Indian reserve is making good progress.

Stereopticon Lectures



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The Paschal

Poems for Passiontide and Easter. By A. CLEVELAND COXE, late Bishop of Western New York. *Fourth Edition.*

After running through three editions, Bishop Coxe's "Paschal" has been out of print for several years, during which time many requests have been made for a new edition. The Young Churchman Co. have therefore now re-issued it uniform with their edition of the same author's "Christian Ballads"—blue cloth, white stamped, with inlaid white cross. The "Paschal" contains, for the most part, Bishop Coxe's later poems, and, in the author's own words, "is designed to open some of those 'stupendous mysteries,' especially to minds just beginning to know and love the Church's system." The hymn, "Saviour, sprinkle many Nations," is taken from this volume. *Cloth*, $1.00; *by mail* $1.05.

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It was before the day of . . **SAPOLIO** They used to say "Woman's work is never done."